

# **NAISHKARMYASIDDHI**

*By Suresvaracharya*



*Volume 7*

## Chapter 2 – Topicwise Index

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# **TOPIC 35**

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***Verse 70 to 90***

## Verse 70 – Introduction :

एवं च सति बुद्धेः परिणामित्वं युक्तम् ।

*evam ca sati buddheḥ pariṇāmitvaṃ yuktam*

Thus, it stands to reason to say that the intellect is subject to modification. [Introduction - Chapter 2 – Verse 70]

### Interlinking 3 concepts

Krama Drk

Parinama Drk

Illumination

Sequence

Change

Perception

- Where Krama, Parinama, modification involved it is sequential.

### Example :

- Difference between Sada Darshanam and Rupa Darshanam.
- Different act in mind.
- Where Krama and Parinama is there, time is involved.
- Experiences through mind involve time.
- I was unhappy, I am happy, Bhava – is mental.
- Vartamana, Buta, Bavi – Krama Trayam.

- Time associated with Ahamkara mind.
- In consciousness, no Krama, Parinama – change.

### Conclusion :

- Sakshi is timeless.

### Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।  
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Atma is timeless.
- Atma does not illumine sequentially.
- Sequence of past, present, future belongs to mind.
- Atma is Kala Ateeta.
- Yat tat Kala Ateetata Omkara eva.

### a) Evam Cha Sati :

- This being so.

### b) Buddehe – Parinamitvam :

- Change or modification in Buddhi or Ahamkara.

### c) Yuktam :

- Is logical, because Buddhi is a gradual perceiver.

### Verse 70 :

अतीतानागतेहत्यान् युगपत् सर्वगोचरान् ।  
वेत्त्यात्मवन्न धीर्यस्मात् तेनेयं परिणामिनी ॥ ७० ॥

*atitānāgatehatyān yugapat sarva-gocarān  
vetty ātma-van na dhīr yasmāt teneyam pariṇāmini*

Since the intellect does not cognize at the same time all objects, past, present, and future, in the same way as the Self does, it is subject to modification. [Chapter 2 – Verse 70]

- Ahamkara mind is alone associated with time because Ahamkara experiences events gradually, Krama Drk.

### a) Dihi Vethi :

- Ahamkara perceives, knows, experiences, cognizes.

### b) Sarva Gocharam :

- All objects with Krama in time.

### Gita :

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

*avyaktād vyaktayaḥ sarvāḥ  
prabhavantyahaṛāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasamjñakē || 8-18 ||*

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- Events unfold gradually Buddhi perceives Gradually.
- Objects and Buddhi experiences have Kala trayam.
- Don't external Kala trayam to Atma.

**c) Anagate Iha Atyan Anugapat Sarve Agocharan :**

- Anugata = Future, that which has not arrived, unarrived events.
- Ihatyan – Present.

**Sarvagocharan Dhi Vethi :**

- How buddhi knows?

**d) Kramataha Vethi :**

- It knows gradually.

**e) Yasmat :**

- Because of this reason.

**f) Tena Yam Parinamini :**

- Ahamkara, Buddhi is subject to change.
- Therefore has past, present, future. Ahamkara of present birth is different because it has undergone a change.
- Atma not gradual observer.

### g) Atmavatu Yugapathu Na Vethi :

- Like Atma, Buddhi does not know things simultaneously.

### h) Yugapath Na Nethi :

- Does not illumine simultaneously.
- No Kala trayam in Sakshi.
- There is Kala Trayam in the world, we transfer it to Sakshi.
- We think past Sakshi witnessed past Sakshyam, present Sakshi, Present Sakshyam, future Sakshi – future Sakshyam.
- Past, Present, future adjectives belongs to Ahamkara not to Sakshi.

### Transfer Epithet :

#### Example :

- Gloomy day.
- I am gloomy, not day.

#### Example :

### Aitareya Upanishad :

ॐ आत्मा वा इदमेक एवाग्र आसीत् ।  
नान्यत् किञ्चन मिषत् ।

*Om ātmā vā idameka evāgra āsīt,  
nānyat kiñcana miṣat.*

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [I – I – 1(a)]

- Brahman was, is, will be there you can't use tense for Brahman.
- Brahman is Kala Ateeta. Since world was in potential form, Brahman is also Kala Ateeta.

### Panchadasi :

कालाभावे पुरेत्युक्तिः कालवासनया युतम् ।

शिष्यं प्रत्येव तेनात्र द्वितीयं न हि शक्यते ॥३८॥

Kālābhāve pure tyuktiḥ kāla vāsanayā yutam I

śiṣyaṁ pratyeva tenātra divitīyaṁ nahi śaṁkyate II 38 II

Such texts as 'Before creation' spoken in reference to Brahman who is timeless, are meant for beginners who are used to the idea of time. They do not imply the existence of duality. [Chapter 2 – Verse 38]

- Brahman was, is wrong usage, still Guru and Shastra use was because Sishya has Kala Krama.
- **Every object associated with verb, any verb has past, present, future tense.**
- Brahman seems to have time.
- That Kala Ateetam Brahman, Aham Asmi.
- When will I become that Brahman, at end of Naishkarmya Siddhi.
- By regular Sadhana, will I become Brahman.
- Our time orientation connects Brahman and Moksha with time.

I) Dhihi Atmavatu Yaugapatu Na Vethi, Parantu Kramataha Vethi, Tasmāt Parinamini Vetti

## Verse 71 - Introduction :

ततश्च एतत् सिद्धम् ।

*tataś caitat siddham*

Therefore, this is established. [Introduction – Chapter 2 – Verse 71]

### a) Etatu Siddham :

- Corollary Extremely important.

### b) Tatas Cha :

- Therefore.
- If previous verses understood, following is conclusion.

## Verse 71 :

अपश्यन् पश्यतीं बुद्धिम् अशृण्वन् शृण्वतीं तथा ।  
निर्यत्नोऽविक्रियोऽनिच्छन् इच्छन्तीं चाप्यलुप्तदृक् ॥ ७१ ॥

*apaśyan paśyatīm buddhim aśṛṇvan śṛṇvatīm tathā  
niryatno 'vikriyo 'nicchann icchantīm cāpy alupta-drk*

Without seeing, hearing, and desiring, the Self which is effortless, actionless, and also the eternal seer, perceives the intellect which sees, hears, and desires. [Chapter 2 – Verse 71]

- Extention of one idea.
- To prepare ourself for Binary format.
- What is Binary format?
- Learn to look at myself as Sakshi all the time.

- In subconscious mind learn to put mind in Loka, Anatma.
- All changes belong to Ahamkara, including thoughts and emotions.
- How do you sleep?
- When thoughts and emotions are resolved.
- Thoughts are emotions are changing, Sakshi is changeless.
- Emotions do not belong to Sakshi Chaitanyam.
- Sakshi is illuminator of changing emotions belonging to mind – Ahamkara.
- Real I, Sakshi am free.

### Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- May you assimilate.
- I am the observer of the troubled mind, I am not troubled.
- I am observer of dirty well of thoughts and emotions, I don't become dirty.

- Mind is like dirty Ganga constantly flowing.

### **Etatu Siddah :**

- Following established in several verses.
- By heart 5 verses. Verse 71, 72, 73, 74, 75.
- Remember in all emotional turbulences, go to separate room and chant 5 verses (Chinmaya!).
- Can improve mind.
- Don't connect to Moksha.
- You are Nitya Mukta Sakshi.
- Improvement of mind can be hobby or Vishwarupa Pujanam, Loka Kshama Karyam.
- Don't connect mental condition with your original nature.
- I am Nitya Mukta Sakshi, my Mukti is not dependent on conditions of the mind.
- Mind can't be in perfect condition all the time.
- Mind is subject to influences of the physical body, memories, harmons, chemical changes, Trigunas, Prarabda.
- Don't forget, I am Sakshi in all conditions of the turbulent mind.

### **Remember : Katho Upanishad :**

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,

Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- Keep mind as healthy as possible Loka Shaya Karyam.
- Let me not correct Nitya Mukta Sakshi Svarupa.
- Disconnecting from mind is called living in bindary format.
- This needs to be practiced in Nididhyasanam deliberately.

Sakshi	Sakshyam
<ul style="list-style-type: none"><li>- Ever free</li><li>- Need not be free.</li></ul>	<ul style="list-style-type: none"><li>- Never free</li><li>- Cannot be free.</li></ul>

- Both don't require freedom. This understating is called freedom.
- Then Relaxed,

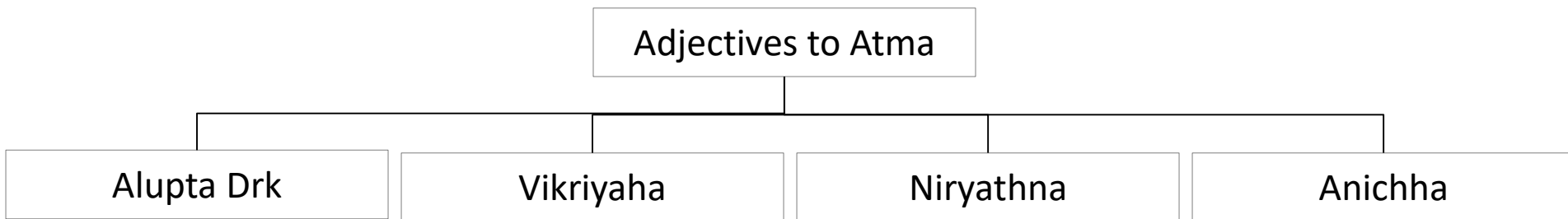
Gita :

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

śrībhagavānuvāca  
prakāśaṃ ca pravṛttiṃ ca  
mōhamēva ca pāṇḍava ।  
ta dvēṣṭi sampravṛttāni  
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- 3 Gunas continue to change.
- When Mind is fine don't get attached to fine mind.
- When mind playing tantrums, learn to become objective.
- Be kind to your own mind.
- Don't torture it too much.



**a) Alupta Drk :**

- Unbroken, continuous witness.
- In Jagrat, Svapna, Sushupti, unbroken.

**b) Niriyathnaha :**

- Prayathna Rahitaha.
- Sakshi, without putting effort it is an observer.

**c) Avikriyaha :**

- Therefore free from Vikriya, Modification, Parinamas.

**d) Anichha :**

- Atma does not have desire to observe a particular type of world.

**Ichha :**

- Problem of mind.

**Gita :**

इच्छा द्वेषः सुखं दुःखं  
सङ्घातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन  
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ  
saṅghātaścētanā dhṛtiḥ |  
ētat kṣētraṁ samāsēna  
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications. [Chapter 13 – Verse 7]

- Sakshi does not want to watch nice or disturbed mind. It simply exists, is.
- Sunlight does not desire to illumine particular thing.
- Such Sakshi illumines in verse 75, Pashyan, Sees, illumines.

**e) Perceives Sarva Deha Shu :**

- Sakshi illumines all the minds, your mind will continue to have mental limitation.
- Sakshi is witness of all minds, one and same in all minds.
- Sakshi not going to know emotions of others minds.
- Sakshi has seeming division, caused by intellect.

### g) Sarva Desheshu :

- In everybody one and same Sakshi illumines everything.
- Illumining mind of all scientists.
- All their knowledge “I” – “Mind” can’t have – Sakshi only illumines knowledge belonging to mind.

### f) Sakshi is Sarvagya :

- Mind seeing form through sense organs.
- Seeing mind = Mind with Rupa Vritti.
- Sakshi is perceiving the mind without doing action of seeing.
- Sakshi observes without changing.
- Sakshi observes the mind which is changing observer.
- Sakshi hears without doing job of hearing.

### Brihadaranyaka Upanishad :

यद्धै तत्र पश्यति पश्यन्वै तत्र पश्यति, न हि द्रष्टुर्दृष्टे-  
र्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draṣṭur  
drṣṭer viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti,  
tato'nyad vibhaktam yat paśyet || 23 ||

That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see. [IV – III – 23]

- Without seeing it sees.
- Apani Padav Javani, Grihitva Pashyati Achakshu.
- Seeing, hearing, desiring.
- To perceive desiring mind without doing job of desiring.
- Like that various activities of mind.
- Sarva Deheshu Pashyati.

## Verse 72 :

द्विषन्तीम् अद्विषन्नात्मा कुप्यन्तीं चाप्यकोपनः ।  
निर्दुःखो दुःखिनीं चैव निस्सुखः सुखिनीमपि ॥ ७२ ॥

*dviṣantīm adviṣann ātmā kupyantīm cāpy akopanaḥ  
nirduḥkho duḥkhinīm caiva nissukhaḥ sukhinīm api*

Although without hatred, anger, misery, and happiness, [the Self perceives the intellect] which hates, gets angry, suffers, and is happy. [Chapter 2 – Verse 72]

- Sakshi perceives hating mind without getting associated with hatred.

### a) Dvishanteem :

- Adjective to Buddhi.
- Non hating Sakshi perceives hating mind.

### b) Kupyanti :

- Angry mind Sakshi perceives without getting angry.
- Akopanaha Sakshi Kuppin Dehim Sarva Deheshu Pashyan.

### c) Nirdukhaha Sakshi – Nirdukhim Buddhi Sama Deheshu Pashyati

- Sorrowless Sakshi Pashyati sorrowful mind.
- Even when mind is sorrowful, I can say I am sorrow free in Binary format.
- Mind has problems, it will sort out.

### d) Nissukhena - Sukhi Pashyati :

- Sakshi does not have happiness, perceives joyful mind.

# Vedanta : Taittiriya Upanishad

आनन्दो ब्रह्मेति व्यजानात् ।  
आनन्दाध्येव खल्विमानि भूतानि जायन्ते ।  
आनन्देन जातानि जीवन्ति ।  
आनन्दं प्रयन्त्यभिसंविशन्तीति ।  
सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता ।  
स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।  
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥

Anando brahmeti vyajanat I  
anandaddhyeva khalvimani bhutani jayante I  
anandena jatani jivanti I  
anandam prayantyaabhisamvisantiti I  
saisa bhargavi varuni vidya parame vyoman pratisthita I  
sa ya evam veda pratitisthati, annavannado bhavati I  
mahan bhavati prajaya pasubhirabrahmavaracasena, mahan kirtya II 1 II

He knew that bliss was Brahman, for, from Bliss all these beings are produced, by Bliss do these beings live. They go to Bliss on departing and become one with it – this is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space – in the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (assimilator) of food and the eater (enjoyer) of it. He becomes great in progeny, cattle and gains the splendor of true brahmana-hood. Indeed, he becomes great through fame and renown. [III – VI – 1]

## Ananda – Happiness - Sukham

### Experiential Ananda (Belongs to Mind)

- Pratibimba Ananda Ahamkara, Buddhi.
- Laukika Ananda
- Arriving, departing, fleeting Ananda / Joy.
- All of us can experience only Pratibimba Ananda.
- Bliss in Nirvikalpa Samadhi is fleeting.

### Nonexperiential Ananda (Belongs to Atma)

- Bimba Ananda Atma.
- Paramartika Ananda.
- Original Ananda must be claimed.
- I – Sakshi should not claim experiential, fleeting Ananda.
- Nobody can experience Atma Ananda.

## **Revision :**

- Sakshi Ahamkara Viveka.
- Sakshi is Consciousness in whose presence mind is able to reveal itself and also sets.
- Sakshi does not do any job to reveal the mind which reveals the world.
- In presence of Sakshi mind gets revealed in manifest form and mind goes to unmanifest form in Sushupti.
- Sakshi is revealer of manifested mind and unmanifested mind.
- Mind = Ahamkara, undergoes varieties of experiences.
- Each experience is a thought modification.
- Flow of experiences is arrival, departure of thoughts, Vrittis.
- Vritti reveals itself in the presence of Sakshi.
- Revealed Vritti is called experience.
- Thought itself is called experience when thought is capable of revealing itself in the presence of Sakshi.
- Change Sakshi to word – I – the real Atma.
- In the presence of me the real Atma, Chaitanyam mind has got experience.
- In my presence, arriving, departing thoughts bring experiences.

## **Example :**

- In presence of Surya Prakasha, mind entertains arrival and departure of thoughts, experiences take place.

- Experiences reveal thoughts belonging to mind hence all experiences belong to the mind alone.
- All experiential adjectives, attributes belong to mind alone not to I – revealer Atma.
- I am attributeless Atma, sorrowless revealer of sorrowful thoughts in the mind.
- I reveal by my mere presence.
- I am hatredless revealer of hate thought in the mind.
- I am sorrowless, hatredless, Nirguna Chaitanyam.
- Sureshvaracharya takes popular thoughts, experiences that happen in the mind.
- In 5 Verses, flowing thoughts, experiences of mind – which Sakshi reveals without contamination.
- **Essence of Nirvana Shatikam :**

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

## Verse 73 :

अमुह्यमानो मुह्यन्तीं कल्पयन्तीम् अकल्पयन् ।  
स्मरन्तीम् अस्मरंश्चैव शयानाम् अस्वपन् मुहुः ॥ ७३ ॥

*amuhyamāno muhyantīm kalpayantīm akalpayan  
smarantīm asmaraṁś caiva śayānām asvapana muhuḥ*

Being free from delusion, imagination, memory, and sleep all the time, [the Self perceives the intellect] which has delusion, imagination, memory, and sleep. [Chapter 2 – Verse 73]

- I Atma – free from all experiences, Moha Vritti, Delusion, conflict, common to all human beings.
- Every conflict is a thought.
- Deep sleep, no thought – conflicts, therefore confusions, experience belongs to mind.
- I am confusionless revealer Sakshi of confusion thoughts in the mind.
- Don't say – I am confused.

### a) Muhyatim Buddhim Pashyati :

- Atma reveals deluded, confused intellect, mind, without being tainted by attribute called confusion.
- Amuhyamana.
- Sunlight illumines dirty object without being contaminated by dirt.
- Similarly I illumine confused mind with being contaminated.

### b) Atma Kalpayanti Pashyati :

- 75% of waking goes in fancy, visualisation of problematic future.

- Every fancy belongs to the mind.
- Fanciless Atma I – reveals fancy thoughts of mind, uncontaminated by fancy.
- Mind has anxiety, fear, all emotions.
- Akalpayan Atma Kalpayantim Pashyati.

### c) Smarantim Buddhim Asmaran Atma Pashyati :

- Sakshi reveals memory thoughts of remembering mind.

### d) Shayana Asvapan :

- Resting, relaxed, passive mind, I illumine.
- Sleep belongs to mind.
- In sleep all thoughts of this waking world subside.
- Sleep belongs to revealing mind.

### Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।  
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।  
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,  
Tad eva sukram tad Brahma, tad eva amrtam ucyate.  
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

(8) The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

- All organs sleeping, consciousness reveals uncontaminated by sleep Avastha.
- Muhur Muhuhu.. Again and Again.

## Verse 74 :

सर्वाकारां निराकारः स्वार्थोऽस्वार्था निरिङ्गनः ।  
निस्त्रिकालस्त्रिकालस्थां कूटस्थः क्षणभङ्गुराम् ॥ ७४ ॥

*sarvākārām nirākārah svārtho 'svārthām niringanaḥ  
nistrikālas trikāla-sthām kūṭasthaḥ kṣaṇa-bhaṅgurām*

Formless, existing for itself without any change, transcending the threefold time, and immutable, [the Self perceives the intellect] which assumes all forms, which exists for others, which is limited by the three dimensions of time, and which perishes in a moment.  
[Chapter 2 – Verse 74]

## 2 important laws of Vedanta on which whole Vedanta is Based, 2 Pillar Principles :

- I. I am different from whatever I experience because I am experiencer subject, whatever I experience is experienced object.
- II. All experienced attributes belong to experienced objects and never to experiencer subject.

## Verses 71 – 75 : Applies 2<sup>nd</sup> principle

- All emotional states are experienced attributes, anger, worry, are psychological states, belong to mind, object.
- Emotions, belong to experienced object – mind, not to me Sakshi, Chaitanyam

## a) Sarva Akara Nirakaraha :

- Most thoughts correspond to objects in the world, with form, Ghata, Pata, Vriksha Vrittis.

- Every thought has finite form.
- If all thoughts were same, our experiences will be same.
- Experiences differentiated by different types of thoughts.
- Every thought has individuality of its own, therefore finite in nature, Sakara Vritti.
- Sakara Vritti revealed by Sakshi Chaitanyam, without association with their individualities.
- Experience has specific nature.
- Consciousness does not have specific nature.

• **Chaitanyam is called Nirvishesha Chaitanyam, Nirakara, formless, individualityless consciousness.**

- Nirakara Atma Sarvakaram Buddhim Pashyati.

**b) Svarthaha Atma, Niringanaha Atma (Changeless, Flickerless, motionless) Asvartham Buddhim Pashyati :**

- Ing – Root – to move.
- Ingate – Chalati.

**Gita :**

यथा दीपो निवातस्थः  
नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य  
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāstathah  
nēṅgatē sōpamā smṛtā |  
yōginō yatacittasya  
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). [Chapter 6 – Verse 19]

- Nir = Free from.
- Nishcalaha.
- Svartaha = Self valid.
- Atma only thing whose existence is justifiable by itself.
- Everything else in life not self valid, becomes valid if it is useful to me.
- While cleaning house, if not valid, we throw away, not proved its utility for me.
- Every object and person is non-self valid, Pararthaha, have to justify, contribute to me or family.

### Baja Govindam :

यावद्वित्तोपार्जनसक्त-  
स्तावन्निजपरिवारो रक्तः ।  
पश्चाज्जीवति जर्जरदेहे  
वार्ता कोऽपि न पृच्छति गेहे ॥ ५ ॥  
(भज गोविन्दं भज गोविन्दं...)

**Yavadvittoparjanasakta-  
stavanijaparivaro raktah ।  
pascajjivati jarjaradehe  
vartam ko'pi na prcchat gehe ॥ 5 ॥  
(bhaja govindam bhaja govindam...)**

As long as there is the ability to earn and save, so long are all your dependents attached to you. Later on, when you come to live with an old, infirm body, no one at home cares to speak even a word with you! (Seek Govinda, Seek Govinda...) [Verse 5]

## Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati  
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati  
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti  
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati  
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanty ātmanastu kāmāya paśavaḥ priyā bhavanti  
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati  
na vā are kàatrasya kāmāya kàatraḥ priyaḥ bhavaty ātmanastu kāmāya kàatraḥ priyaḥ bhavati  
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti  
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti  
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti  
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti  
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty  
ātmā vā are draśṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi ; ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said : It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV - 5]

- Anatma = Parartha Vishaya.
- Atma = Svartha Vishaya.
- Atma is self valid, everything else non-self valid.
- Mind is Parartha only.
- As long as mind is enjoying happiness, it is called efficient, not burden, I love my mind.
- It is wonderful instrument serving me.
- Moment it becomes Baram, because of worry, fear, then I begin to think to remove mind from my existence.
- In sleep, no worry.
- To eliminate mind, use liquor, cigarette.
- Paraartha Mind illumined by Svartha Sakshi.
- Self valid Sakshi illumines non-self valid mind.
- Past, present, future tense associated with every object in creation.
- Kala – Adjective of every object in creation.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
prabhavantyahaṛāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasamjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

- All objects have dormant past, active present future dormant states.
- Entire creation from micro to macro associated with Kala Tatvam.
- Kala is attribute associated with mind alone.
- How you can prove?
- Anvaya Vyatireka.
- Mind alive, Kala alive, in Jagrat and Svapna.
- Mind resolves in Sushupti, Kala dissolved.
- Manaha Satvam, Kala Satvam.
- Mana Abave, Kala Abavaha.
- Tasmāt Manaha Kalena Sambandayate.
- Trikalastham Buddhim.
- Buddhi associated with 3 kalams.
- Time is an experienced attribute belonging to experienced mind.
- Time does not belong to experiencer Atma.
- Am I past, present, future.
- I don't have association with past, present, future.
- If I get associated with tense, time, I get tense, tention!

- Deadlines responsible for stress, associated with Kala.
- Anxiety, must finish on time.

### Gaudapadacharya :

- As you are associated with time, you are associated with Samsara.

### Mandukya Upanishad :

यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।  
कतरत्पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥ १८ ॥

yadi hetoḥ phalātsiddhiḥ phalasiddhiśca hetutaḥ |  
kataratpūrvaniṣpannam yasya siddhirapekṣayā || 18 ||

If the cause is produced from the effect and if the effect is, again, produced from the cause, which of the two is born first upon which depends the birth of the other? [IV – K – 18]

- Stand aloof and watch time and events in time and flow of thoughts in time.
- I have no connection with time, events or thoughts.
- I am flowless riverbed on which time, events, thoughts come and go.
- Claim of timelessness = Moksha.
- People get tensed because of desiring Moksha before death.
- Don't want Punar Janma.
- Come to Vedanta post retirement.

## Dakshinamurthy Stotram :

ॐ मौनव्याख्या प्रकटितपरब्रह्मतत्त्वंयुवानं  
वर्शिष्ठान्तेवसदृषिगणैरावृतं ब्रह्मनिष्ठैः ।  
आचार्येन्द्रं करकलित चिन्मुद्रमानन्दमूर्तिं  
स्वात्मरामं मुदितवदनं दक्षिणामूर्तिमीडे ॥ १ ॥

om̐ maunavyākhyā prakāṭitaparabrahmatatvaṃyuvānaṃ  
varśiṣṭhāntevasadr̥ṣigaṇairāvṛtaṃ brahmaniṣṭhaiḥ ।  
ācāryendraṃ karakalita cinmudraḥmānandamūrtiṃ  
svātmaraṃ muditavadanaṃ dakṣiṇāmūrtimīde ॥

(Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]

चित्रं वटतरोर्मूले वृद्धाः शिष्याः गुरुर्युवा ।  
गुरोस्तु मौनव्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥ ३ ॥

citraṃ vaṭatarormūle vṛddhāḥ śiṣyāḥ gururyuvā ।  
gurostu maunavyākhyānaṃ śiṣyāstucchinnaśayaḥ ॥

It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree are seated old Disciples (i.e. aged Disciples) in front of an Young Guru, The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples. [Verse 3]

- For Dakshinamurthy itself old students.
- We fulfill all duties and then enter Vedanta.

- Want Moksha in this Janma.
- **Sureshvaracharya** : You are Nitya Mukta Atma.
- Moksha is noblest desire compared to all other desires but it has to be dropped also, it creates Samsara.
- Claim, I don't require Moksha, I am Nitya Asamsari.
- **Samsara belongs to false mind.**
- I am Asamsari, Mukti Ateeta Sakshi Asmi.

### c) Nistrikalaha :

- I am free from all 3 periods of time.
- Great title for Jnani.
- Nityam – Not eternal or noneternal.
- Eternal – That which exists in 3 periods of time, associated with all 3 periods.

### Non-eternal :

- Association with one Kala.

### Atma :

- Neither Associated with one or all Kalas.

### Atma Nitya :

- **Akala, Timeless consciousness not eternal or noneternal.**

## **Atma :**

- Neither Associated with one or all Kalas.

## **Atma Nitya :**

- Akala, Timeless consciousness not eternal or noneternal.

## **Mandukya Upanishad :**

- Na Sashvata Asashvata Abhida.
- Atma not Sashvata = Trikala.
- Asashvata = Ekakala.
- Atma is Kala Asambandhi, Kala Ateeta Chaitanyam.
- What does it do?
- Trikalatam Buddhi Pashyati.
- Illumines mind which is Trikala Astam – Associated with Kala.
- Timeless Amsha, Niringanaha.

## **d) Kutasta :**

- Changeless Atma.
- Reveals Kshana Banguram.
- Reveals fleeting mind, thoughts of mind.
- Thoughts move like Marchpast on national day.
- Thought = Soldier.
- Sakshi = President, takes Salute.
- Kshana Bhanguram Buddhi Pashyati.

## Verse 75 :

निरपेक्षश्च सापेक्षां पराचीं प्रत्यगद्वयः ।  
सावधिं निगतिर्यत्तः सर्वदेहेषु पश्यति ॥ ७५ ॥

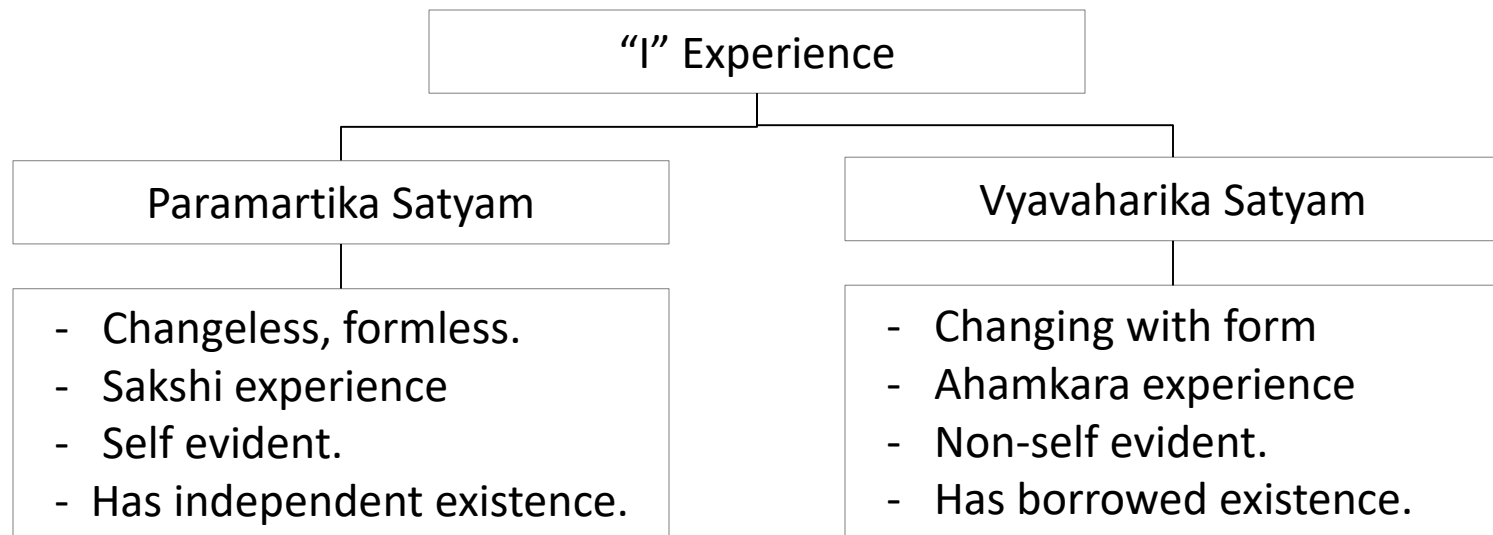
*nirapekṣaś ca sāpekṣām parācīm pratyag advayaḥ  
sāvadhīm nirgateyattaḥ sarva-deheṣu paśyati*

Although it is independent, inward, non-dual, and infinite, [the Self] perceives in all bodies [the intellect] which is dependent, which goes outward, and which is finite. [Chapter 2 – Verse 75]

- Mind dependent on observer.
- Mind borrows existence from Sakshi.
- Dream tiger revealed because of – me – waker, who lends existence.
- Mind depends on consciousness for its existence for revealing itself.
- Sapeksham Buddhim Pashyati.

## Revision :

- Sakshi – Ahamkara Viveka is a subtle internal process.
- Intimately experienced together in the word, thought “I” / Aham.
- Separation done cognitively by analyzing the process.



- Both are simultaneously experienced.

Sakshi	Mind
<ul style="list-style-type: none"> <li>- Chaitanyam intrinsic nature.</li> <li>- Is Torch light illumines mind.</li> <li>- Always there.</li> <li>- Spirit, Satyam.</li> </ul>	<ul style="list-style-type: none"> <li>- Borrowed sentiency.</li> <li>- Sakshi is illumining the mind.</li> <li>- Mind not there before Sakshi.</li> <li>- In presence of Sakshi, mind gets illumined.</li> <li>- Matter, Mithya.</li> </ul>

- In self shining consciousness, mind appears in Jagrat, Svapna and Sushupti.
- Both simultaneously shining but natures are totally different.

Sakshi	Mind
<ul style="list-style-type: none"> <li>- Atma</li> <li>- Sentient</li> <li>- Nirvikara</li> <li>- Higher I</li> <li>- Nithyam</li> <li>- Lakshyarth</li> </ul>	<ul style="list-style-type: none"> <li>- Anatma</li> <li>- Jadam</li> <li>- Savikara</li> <li>- Lower I</li> <li>- Anityam – comes and goes.</li> <li>- Vachyarth.</li> </ul>

- My own Para Prakrti is illumining my own Apra Prakrti, no other external light.
- Mixture of Sakshi and mind is referred to as Aham.

### Verse 75 :

Nirapeksha	Sapeksha
Sakshi Viseshanam	Buddhi Viseshanam

- Nirapeksha Sakshi Atma experiences, Buddimpashyati.
- Without doing, it sees.
- Atma Nirapeksha, has Sat Chit of its own.
- Mind borrows Chit and Sat from Atma, called Chidabasa.
- Isness borrowed by mind, hence its called Mithya.

## Dream Tiger

### Thought in mind

- Jadam, inert
- Tiger borrows Consciousness and existence from Atma.

### **Kaivalya Upanishad :**

- Mei Eva Sakalam Jatam.. [Verse 19]
- Tigers is tangible, borrowed from me, hence Mithya.

- Made live tiger by consciousness.
- I give Chit to Tiger.

### **Kaivalya Upanishad :**

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।  
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- When I look at world and sentient people, I Atma, Sakshi Chaitanyam lend consciousness and existence to everybody and body.
- Therefore, world is Apekshika, Mithya.

- Satya Sakshi Pashyati not because it is real because world is unreal, movie, entertainment.
- Let entertainment not become serious.

### Katho Upanishad :

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

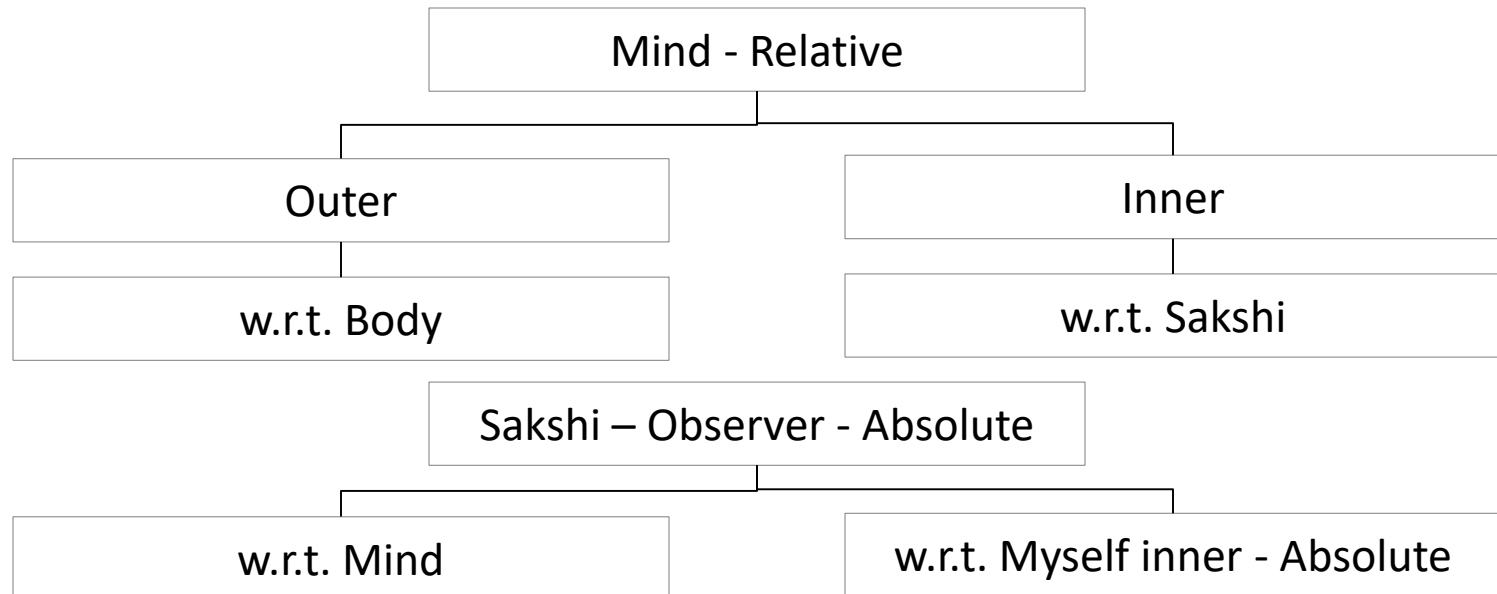
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [I – III – 14]

- Nirapeksha Sakshi Sapeksha Buddhim Pashyati.
- I, subject am unobjectifiable.

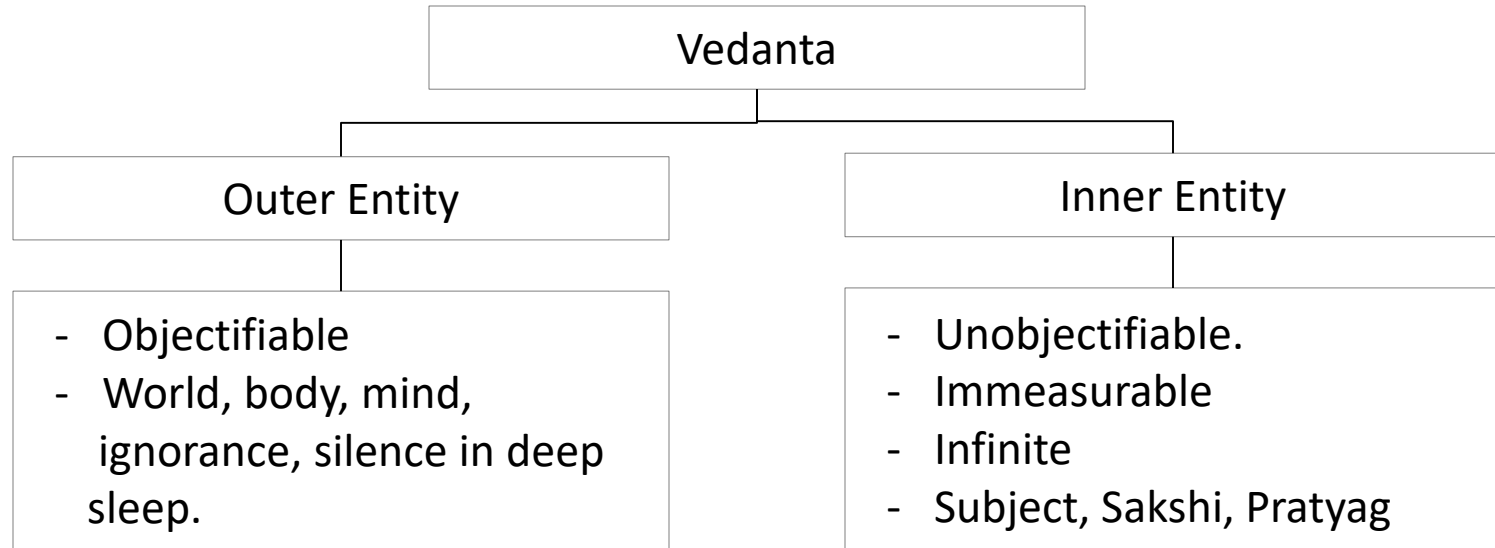


## Drk Drishya Viveka :

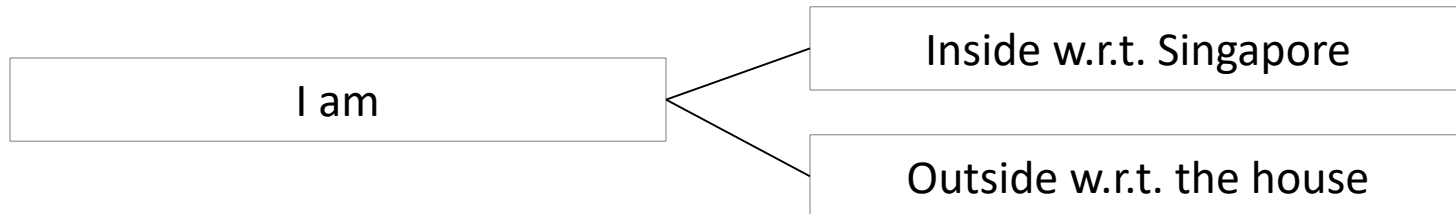
रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसम् ।  
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥१॥

*rūpaṁ dṛśyaṁ locanaṁ dṛk taddṛśyaṁ dṛktu mānasam,  
dṛśyā dhīvṛttayas-sākṣī dṛgeva na tu dṛśyate. (1)*

The eye is the seer, and form (and colour) the seen. That (eye) is the seen and the mind is (its) seer. The witness alone is the Seer of thoughts in the mind and never the seen. [Verse 1]



- Pratyag Atma Parichinna Buddhi Pashyati.
- (Seerhood different than thoughts in mind).



- Absolute inside only Sakshi, all others relatively outside.
- How many Sakshi Atma?
- Subject can be only one, if two, one will become object, hence can't be connected, Advayam.

### Svetasvatara Upanishad :

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।  
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I  
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

### Sagadhim Nirgate Iyataha :

- Free from dimensionless, immeasurable, infinite.
- Iyata = Dimension, weight, height, width.
- From Sakshi angle I can say I am Sarvagata – What is proof, logic?
- All experienced attributes belong to experienced objects not to experienter subject.
- Measurements known, can't talk of unknown measurement – height, weight, location.
- Moment it is known, it belongs to mind, body.
- I am free from measurement, weight etc.

## Sakshi :

- Free from measurement.
- Immeasurable Sakshi perceives limited mind.
- **Sa – Avadhi :**
  - With measurement, limitation.
- Limitless Sakshi experiences limited mind.
- I am in Singapore, location belongs to mind not Sakshi.
- I am free from all dimentions and enjoy the limited mind.
- Nirgate Yattata Sakshi Pashyati.
- Where is it?
- In everybody Sakshi is there.
- Bodies divisible, Sakshi indivisible like space, Sarvagataha Sarva Deheshu Pashyati.

## Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3] 1049

## What is Aim of Vedanta?

- **To claim Sakshi as myself and enjoy emotional Drama in Vyavaharika Avastha.**
- Verse 71 – 75 is one Grammatical sentence.
- Atma Buddhim Pashyati.

Subject	Verb	Object
Atma	Pashyati	Buddhim

- All other words are Adjectives of Atma or Buddhi.
- All Dvitiya Vibhaktis belong to Buddhi, Prathama Vibhaktis are Atma.

## Verse 76 – Introduction :

एतस्माच्च कारणाद् अयमर्थो व्यवसीयताम् । *etasmāc ca kāraṇād ayam artho vyavasīyatām*

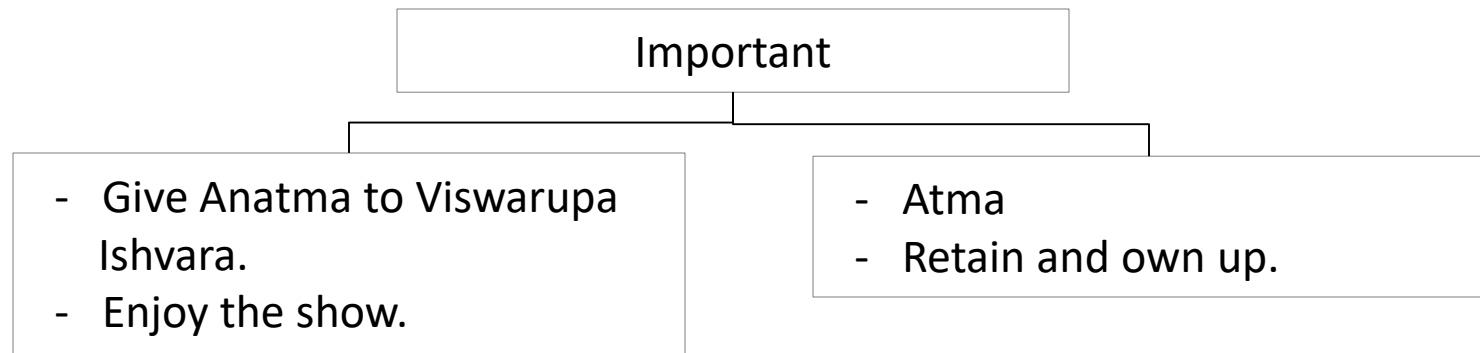
Because of this reason also, this idea has to be accepted. [Introduction – Chapter 2 – Verse 76]

### Corollary from these descriptions :

- Aim of book.
- Dukham – Samsari, is attribute of mind, can never belong to real I – Sakshi.
- Sakshi need not remove Samsara, sorrow to become liberated but I have to claim I am Nitya Asamsari, Mukta.
- Sakshi may be free from Dukham.
- I am interested in well being of body – mind complex.
- Body – mind complex will always be unpredictable, uncontrollable, unsustainable.
- You can't have total control over Anatma.
- More you try to have controllership and ownership with them, life will be miserable.
- Anatma is subject to influence of infinite known, unknown factors, uncontrollable.
- Instead of control of body mind complex, dedicate to Vishwarupa Ishvara, Antara Sanyasa, clasp rejection.
- Let Body / Mind complex go away.
- Never have mission of controlling mind 100%

## **Antara Sanyasa :**

- I am contributor, never controller.
- My liberation should not be connected to Body / Mind – Anatma conditions.
- Will have Taratamyam in Moksha if connected to Anatama.



## **5<sup>th</sup> Vedanta Capsule :**

- By forgetting my real nature and connecting Moksha to Anatma fluctuation, I will suffer Samsara.
- By remembering my real nature, and by disconnecting my Moksha to Anatma fluctuations I will suffer Samsara.
- By remembering my real nature and by disconnecting, my Moksha from Anatma condition, I convert life into entertainment, sport – ordinary or Adventurous.
- This is Vedanta.

### **a) Etasmat Karanat :**

- Because of these reasons.

## b) Ayam Arthaha :

- Following is my conclusion.

## c) Vyavasyavattvam :

- Let it be internalized, by preserving Sankhya mind set.
- Look at myself as Nitya Mukta, look at all my activities as Loka Kshema – Spiritual Sadhana.
- I don't require any Sadhana as I am already Mukta.
- Look upon Moksha as my nature, not as goal and maintain nishkama Bhakti.
- I have nothing to accomplish in life.
- Marriage of daughter-Lokashema, not connected to my liberation, part of game of life.
- Aham Mukta iti Vyavasyaha.
- Follow Sankhya mind set.

## Verse 76 : Beautiful verse

दुःखी यदि भवेदात्मा कः साक्षी दुःखिनो भवेत् ।  
दुःखिनः साक्षितायुक्ता साक्षिणो दुःखिता तथा ॥ ७६ ॥

*duḥkhī yadi bhaved ātmā kaś sākṣī duḥkhino bhavet  
duḥkhinaḥ sākṣitā 'yuktā sākṣiṇo duḥkhitā tathā*

If the Self were to be a sufferer, who could be the witness of the sufferer? A sufferer cannot himself be a witness [of his suffering]; in the same way, the witness cannot be subject to suffering. [Chapter 2 – Verse 76]

- Dukhi, Sukhi Adjectives belong to mind alone.

- Changing pattern of thoughts.
- No sorrow other than thoughts in mind.
- Antahkaranam alone can be Dukhi, Sukhi.
- Sakshi which illumines Dukha Vritti can't be possessor of sorrow.
- I illumine sorrowful and happy thoughts of mind, I am not sorrowful or happy.

- **When sorrow, practice saying :**

**I am illuminator of sorrowful mind but I am not sorrowful I am Chid Ananda  
Rupaha Shivoham...**

- I am Ananda Atma illumining sorrowful, desireful, angry, jealous, mind.

#### **a) Yadi Atma Dukhi Bhavet :**

- If Dukham is attribute of Atma, what will happen?
- Sorrow will also become object of experience.
- Sorrowful Atma will become object of experience.
- Atma substance will become object along with attribute.
- Who will become Sakshi, Subject? Another Atma? Infinite regression problem.

#### **b) Yadi Atma Dukhi Bavet Kaha Sakshi Bavet?**

- Who will be witness of sorrowful Atma?
- No other observer of Atma or Dukham.
- Dukhi not Atma, only mind.

### c) Dukhaha Sakshinaha Ayukta :

- Sakshi can never be subject of another Atma with sorrow.
- Sorrow and other emotions can never belong to observer because sorrow and emotions are experienced objects of awareness.
- **Emotions are subject to arrival and departure, whereas I am constant, invariable Sakshi.**

### Panchadasi – Vidyaranya :

- Choiceless emotions can't be removed but blunted by remembering higher nature, called Abhibava.

### Example :

- Starlight overwhelmed by sunlight during day, as good as nonexistent.
- In certain mental conditions, can't deliberately remove.
- Imaginations become stronger and stronger, sweat comes.
- Be objective w.r.t. mental conditions.
- Invoke higher self, nature and do not try to negate thoughts.
- Welcome fear, mind has problem, itself will go away.
- In light of Atma Svarupa, higher self, mind becomes feeble weaker.
- In several choiceless situations, only way – I am not that situation, conditioned mind.

### Sakshinaha Dukhitaha Katha?

- How can I have fear? Fear is choiceless thought.
- In spite of my efforts, it comes.

## Verse 77 – Introduction :

पूर्वस्यैव व्याख्यानार्थम् आह ।

*pūrvasyaiva vyākhyānārtham āha*

By way of elucidation of what was stated earlier, the following is said. [Introduction – Chapter 2 – Verse 77]

**For reinforcing, substantiating, clarifying previous loka :**

- I am ever free, mind never free.
- I have limited control over mind.

**Gita :**

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

*śrībhagavānuvāca*  
*prakāśaṃ ca pravṛttiṃ ca*  
*mōhamēva ca pāṇḍava |*  
*ta dvēṣṭi sampravṛttāni*  
*na nivṛttāni kāṅkṣati || 14-22 ||*

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- 3 Gunas keep fluctuating.
- I am ever free, body mind never free.
- Handover – body, mind to Vishwaroopa Ishvara.

## Verse 77 :

नर्ते स्याद्-विक्रियां दुःखी साक्षिता का विकारिणः ।  
धीविक्रिया-सहस्राणां साक्ष्यतोऽहम् अविक्रियः ॥ ७७ ॥

*narte syād vikriyāṃ duḥkhī sākṣitā kā vikāriṇaḥ  
dhī-vikriyā-sahasrāṇāṃ sākṣy ato 'ham avikriyaḥ*

Without change, there can be no sufferer. How can that which changes be the witness? Therefore, the Self [which is indicated by "aham"] is the unchanging witness to the thousand modifications of the intellect. [Chapter 2 – Verse 77]

- Sorrow is form of thought, thought is attribute of mind, thoughts are changing, mind also changing.
- Changing attributes will change substance also.
- Mind is Savikara Vishaya, distinctly witnessed by us.
- Therefore mind is witnessed object, never subject.

### a) Vikriyan Nrute, Na Rute :

- Na Rute – without undergoing change.

### b) Dukhi Na Syat :

- Mind can't become Dukhi.
- Vritti Parinama Rupa, Vikaram Bina, Ahamkara – mind can't become Dukhi.

### c) Vikaraha :

- Changing sorrowful, objectified mind.

#### **d) Asakshita :**

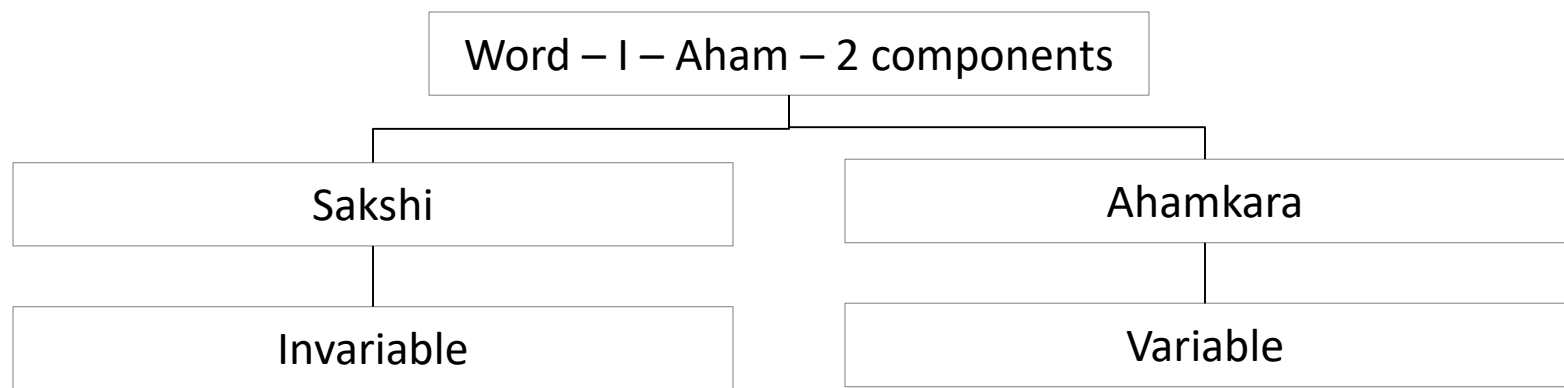
- How can it be subject?
- How can that changing mind be the subject.
- How can mind have subjecthood?
- How objectified mind enjoy subjecthood status?
- It is not me, Shivoham.

#### **e) Sakshi Ataha Aham, Dhi Vikriya Sahasram :**

- I am witness of 1000's of thoughts of the intellect, thought fluctuations, emotional fluctuations.
- Some laugh, cry, mixed, 1000's of emotional fluctuations belong to the mind.
- I illumine those, fluctuations do not belong to me, cannot belong to me.
- If they belong to me, I will require another observer who should see me, my emotions.
- Therefore I am only witness of 1000's of thought fluctuations.

#### **Revision :**

- Atma – Anatma Viveka.
- Atma – Ahamkara, subtle distinction.
- Ahamkara and Atma can't easily distinguish because both are used in meaning of word "I".
- All other Anatmas are referred as you or this.
- Ahamkara alone unique entity included in "I".
- Since Atma and Ahamkara are integrally together in meaning of "I", we need to carefully sort out.



- We experience Sakshi and Ahamkara together in the word I.
- Don't lack experience of Sakshi or Ahamkara.
- We are not conscious of changeless Sakshi.

### Aim of Vedanta :

- Not give new experience of Sakshi, only sorting out distinctly Sakshi and Ahamkara.

Sakshi	Ahamkara
<ul style="list-style-type: none"> <li>- Don't pay attention</li> <li>- Example – Changeless light.</li> <li>- Refer to Sakshi when equating past I with present I.</li> <li>- At time of equation, turn to invariable Sakshi component.</li> <li>- Past time "I" = Present time "I" equation called Pratyabingya.</li> </ul>	<ul style="list-style-type: none"> <li>- Absorbed in all the time.</li> <li>- Example – Moving hand</li> <li>- Changing body, mind, thoughts, emotions, Chidabasa.</li> <li>- <b>Chidabasa – bright in Jagrat, Dull in Sushupti.</b></li> <li>- Chidabasa fluctuates with moving thoughts.</li> </ul>

## Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्  
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।  
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्जायते  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt  
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |  
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- Yesterdays I = Today I
- Childhood I = Today's I
- Dreamer I = Waker I
- At that time our attention not on variable component.
- If attention on Variable component, can't equate past and present I.
- At time of equation, unknowingly, unconsciously referring to changeless Sakshi Tatvam.
- Suppose all components of past I and present I are variable then what will happen?
- Past I today will be referred as he went to school, got married – not I went to school, got married?
- 1957 I – will be different than 2018 I.
- If we don't do that, we will refer to past I as I and use past, present, future tense for Ahamkara I.

## Verse 77 :

### Trikala Sambandena :

- Refers to one enduring I.
- Enduring, continuous, I is sutram I, Nonvariable, Trikala Avasta I, Aham.
- Manigana I – is Variable Ahamkara I.

### Gita :

मत्तः परतरं नान्यत्  
किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं  
सूत्रे मणिगणा इव ॥ ७-७ ॥

**mattaḥ parātaraṁ nānyat  
kiñcidasti dhanañjaya ।  
mayi sarvamidaṁ prōtaṁ  
sūtrē maṇigaṇā iva ॥ 7-7 ॥**

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]

- We are experiencing enduring component all the time without requiring a special thought.
- For experiencing other Anatma, require thought directed I.
- To be aware of Naishkarmya Siddhi class, require mind entertaining thoughts.

Changeless Sakshi	Changing Ahamkara
<ul style="list-style-type: none"> <li>- No effort required</li> <li>- Dakshinamurthy Stotram : Balyadishu...</li> <li>- Vyavrittteshu – in all variable experience.</li> <li>- Anuvartamanam – does not require effort.</li> <li>- Sakshi Anubava effortlessly happening all the time.</li> </ul>	<ul style="list-style-type: none"> <li>- Specific effort required.</li> <li>- Requires Sakshi experience.</li> </ul>

- Vedanta wants to talk about ever experienced Sakshi, gives us more knowledge about Sakshi.
- Only in the presence of non-variable I, body, mind is experienced.
- **Sakshi I – is one with Jagat Karanam Brahma.**
- Sakshi Atitam Vikriyaha.
- Sakshi “I” available at 7 AM and also 8 PM, Ahamkara I not available in the same way.
- In class, Sakshi I continuously present, Ahamkara I comes and goes.
- Body, mind, thoughts keep changing.

## Verse 78 – Introduction :

एवं सर्वस्मिन् व्यभिचारिणि  
आत्मवस्त्वेव अव्यभिचारी इत्यनुभवतो  
व्यवस्थापनाय आह ।

*evam sarvasmin vyabhicārīṇy  
ātma-vastv evāvyabhicārīty anubhavato  
vyavasthāpanāyāha*

Thus, with a view to establish on the basis of experience that while the Self is invariable all other objects are variable, the following is said. [Introduction – Chapter 2 – Verse 78]

- Same idea repeated.
- Do not work for Sakshi Anubava, always available.
- Vedanta turning attention to ever experienced non-variable Sakshi.

### a) Evam :

- In this manner.

### b) Sarvasmin Vyabicharini :

- When entire Anatma is changing, I Sakshi alone not changing.
- Body, mind, sense organs thoughts = Ahamkara



Changing

- Sarvasmin, means, everything including Ahamkara, Vyabicharini Sati – is changing.

### d) Pratyabingyanam :

- In the form of Soham, Sakshi does not change.

- Normally Soham taken as Mahavakya Mantra.
- Here Soham taken as equation between past I and present I.
- Common factor is Sakshi.

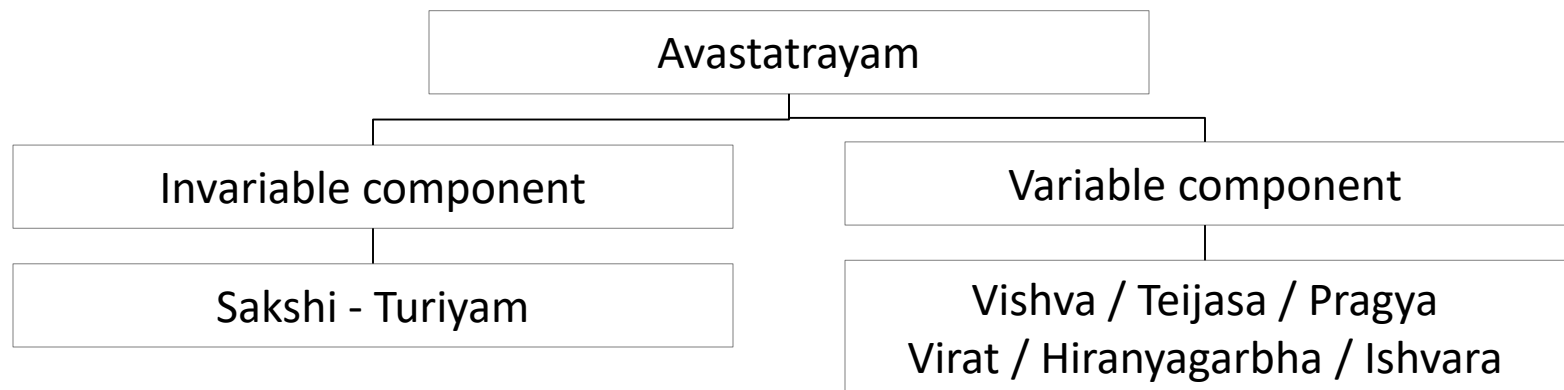
#### e) Vyabicharini Sati :

- When all else changing, Atma Vastu eva is changeless component.
- What is proof?
- If present I is totally 100% changed I, we will not refer to past I as I but as he or that...
- I use I for past I, present I, future I, indicates common factor for equation.
- When equating past and present I, we are experiencing Sakshi.

#### Example :

- Experiencing mike + light all time but attention on mike.
- Sakshi Anubava is there but ask when it will come.

#### f) Iti Anubavataha Vyavastarupa Traya :



- Equation of waker and dreamer takes place only through awareness of non-variable Chit Amsha.
- Dreamer had terrible dream, waker and dreamer different, awareness alone inherent.
- To assert Sakshi, author presenting following verse.

### Verse 78 :

प्रमाण-तन्निभेष्वस्या नोच्छित्तिर्मम संविदः ।

मत्तोऽन्यद्-रूपम् आभाति यत् तत् स्यात् क्षणभङ्गि हि ॥ ७८ ॥

*pramāṇa-tan-nibheṣv asyā nocchittir mama saṁvidah  
matto 'nyad rūpam ābhāti yat tat syāt kṣaṇa-bhaṅgi hi*

There is no destruction of my consciousness in the midst of valid cognitions and their semblance thereof; whatever appears as something different from me is momentary.  
[Chapter 2 – Verse 78]

- In variable inert thoughts, changeless consciousness converts them to live experiences.
- In and thru changing thoughts, changeless consciousness is present.

### In Panchadasi, we apply 5 principles :

a) Consciousness not part, product, property of thought.

- Independent entity pervades every thought and converts them into experience, makes them alive.
- Not boundary of any thought.
- Thought has location in mind but not consciousness.

- Consciousness continues to survive when thoughts end, particular experiences end with thought but consciousness continues to exist.
- Surviving consciousness not available for specific experience because it requires medium of thought.
- Surviving consciousness continues to exist even though it is not objectifiable.

#### **b) Pramana Tam Nibevasya Jnana Vrittayaha :**

- Chittihi – Ni Nashe.
- Thoughts go, experiences end, temporarily in sleep and death.
- End of experiencing not end of Sakshi Chaitanyam.

#### **c) Ayaha Samvida :**

- For this consciousness, Utchittihi Nasti – No destruction.
- Consciousness is enduring.
- Consciousness will not come in meditation after removing all thoughts, focus on enduring consciousness in all thoughts, experiences.
- **Samvida Mama** : That I – invariable component is my real nature.
- You, Consciousness allow Ahamkara to come and go.
- Don't claim it as yourself.

<ul style="list-style-type: none"> <li>• <b>Let Ahamkara be medium of transaction, not you.</b></li> </ul>
--

- Samastaha Atma Uttchittaha Nasti.

**d) Mattaha Anyatu :**

- Whatever else I experience other than nonvariable enduring I.
- Any other Rupam, entity – body, mind, thoughts, emotions, individuality.

**e) Abhasit :**

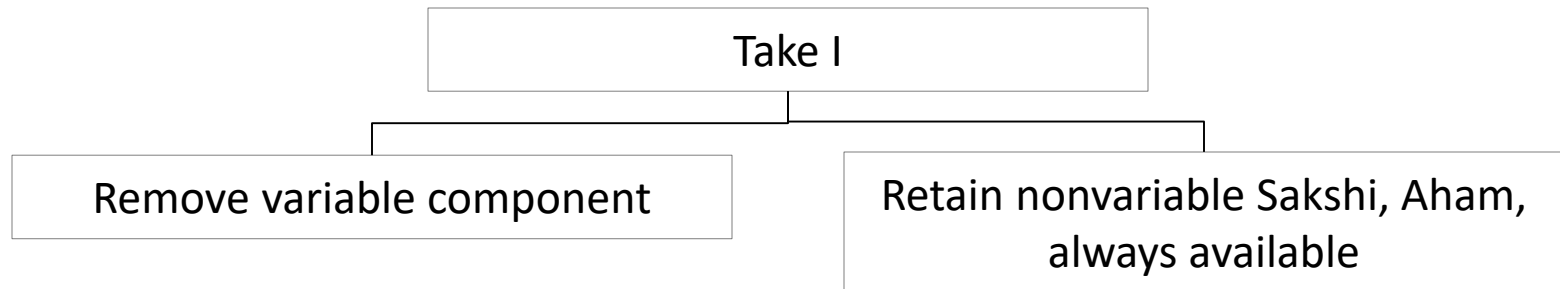
- Is variable component, appears, disappears.

**f) Yatu Tatu :**

- That variable component is.

**g) Kshana Bhangi :**

- Fleeting, changing in nature.
- Every component of body, including brain is replaced.
- There is one continuous I, which is Sakshi, my real nature.



## Verse 79 :

उत्पत्ति-स्थिति-भङ्गेषु कुम्भस्य वियतो यथा ।  
नोत्पत्ति-स्थिति-नाशाः स्युः बुद्धेरेवं ममापि च ॥७९॥

*utpatti-sthiti-bhaṅgeṣu kumbhasya viyato yathā  
notpatti-sthiti-nāśās syur buddher evaṁ mamāpi ca*

Just as ether has no origination, existence, and destruction when origination, existence and destruction take place for a pot, even so when all these take place for the intellect, [they do not take place] for me. [Chapter 2 – Verse 79]

Ahamkara	Sakshi
<ul style="list-style-type: none"><li>- Pot</li><li>- Shariratrāyām with Chidabasa, borrowed consciousness.</li><li>- Has 3 layers Vishva / Teijasa / Pragya.</li><li>- Has wear and tare.</li><li>- Variable</li><li>- Pot constantly changes.</li><li>- Utpatti, Sthithi, Layam – 3 stages belongs to pot form because of potmaker Ishvara, Brahman.</li></ul>	<ul style="list-style-type: none"><li>- Space, Akasha</li><li>- Invariable within pot.</li><li>- Lends life, sentiency, form.</li><li>- Invariable</li><li>- Chit</li><li>- I am the space – like chit, pot is around me.</li><li>- I – space – Aham effortlessly available.</li></ul>

## Vairagya Shatakam :

brahma yen kulaalvanniyamito brahmhandbhaandodare  
vishnury- en dashaavataargrahane kshipto mahasankate |  
rudro yen kapaalpaaniputke bhikshatanam kaaritah suryo  
braahmyati nityamev gagne tasmai namah karmane ||

It is the Karma, which employed even Brahma in the creation of the universe like a potter. It is the karma, which forced Vishnu to take the pain of arriving in incarnations. It is because of karma that Lord Shiva roams here and there begging with a bowl in hand. And it is the karma, which forced the sun to take a round in the sky daily. We therefore salute the karma.

- Brahma – potter makes as per order of Karma.
- I Sakshi am enlivening Ahamkara.

### a) I – Space, Sakshi have no Utpatti, Sthithi, Laya Bangheshu.

- When there is rise, existence, fall – I exist.
- Use mind pot only to claim I am space.
- To claim pot space, pot required.

### b) Viyataha Na Utpattihi :

- Pot space not born.

### c) Utpatti Sthithi Nashaha Na Syuhu :

- They are not there.

**Gita :**

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ ।  
ajō nityaḥ śāśvatō'yaṃ purāṇaḥ  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

**d) Evam :**

- In the same way.

**e) Buddehe Ahamkarasya Utpatti Sthithi Nasha :**

- When Ahamkara is rising, appearing, disappearing, in the form of Vishva / Teijasa / Pragyā, Balyam, Yavannam, Jara, Sakshi continues.
- Ahamkara has temporary resolution in sleep and death.
- No individuality but invariable I – continues.
- What is proof?
- Yesterdays I = today's I.
- Sakshi continuity does not require deliberate invocation.
- In sleep, Ahamkara doesn't invoke Sakshi, no special effort required for Sakshi.
- Sakshi is Svayam Prakasha.

- Sakshi's invocation requires Ahamkara.
- Sakshi's continuity does not require effort.

**Example :**

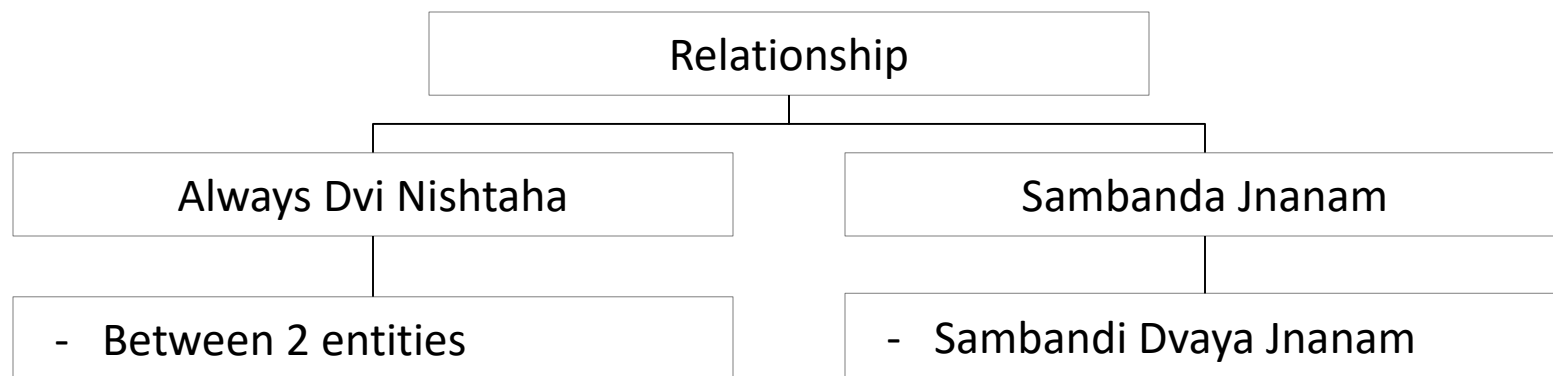
- No deliberate effort required to recognize light on mike.
- To talk about light, needs attention.
- Without attention, light experienced similarly Sakshi invocation requires Ahamkara.
- Sakshi experience is continuous.
- Evam Buddhi Utpatti Sthithi Nasha, Mama Utpatti Sthithi Nasha Na Syuhu.
- Ahamkara rises, sustains, dissolves I, Atma, is invariable, changeless.

## Verse 80 – Introduction : Technical Point

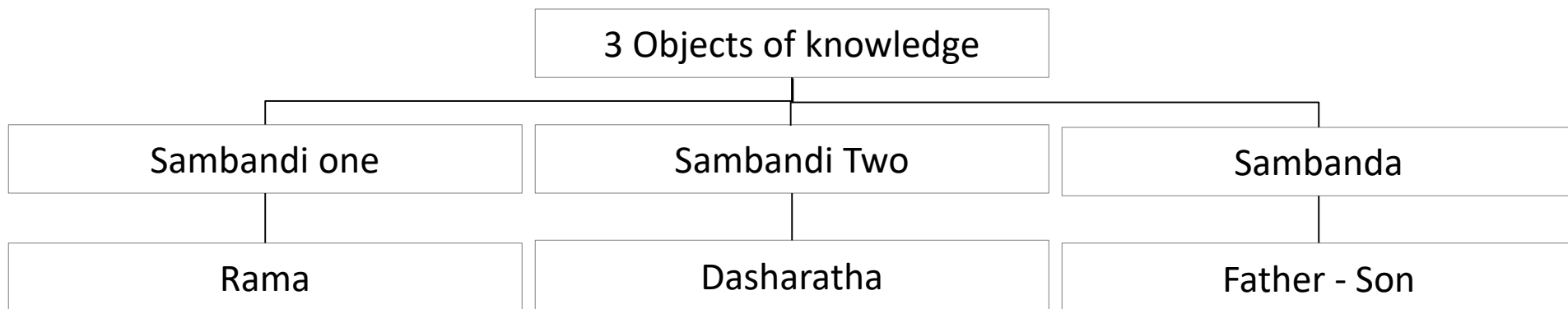
सुखदुःखतत्सम्बन्धानां च प्रत्यक्षत्वात्  
न श्रद्धा-मात्र-ग्राह्यम् एतत् ।

*sukha-duḥkha-tat-saṁbandhānāṁ ca pratyakṣatvān  
na śraddhā-mātra-grāhyam etat*

Since the relation of pleasure and pain [with the internal organ] is directly seen, it need not be accepted as a matter of faith. [Introduction – Chapter 2 – Verse 80]



- Rama – Dasharatha – Father – son.



- I – subject am different from 3 – objects of knowledge.

- I am sorrowful – Aham Dukhi



- Possessor – Possession relationship.
- Possessor – owner relationship.

Objects of Knowledge

Aham

Dukham

Dukhi

- Sakshi can't be Aham, Dukham, or Dukhi.
- No Sambanda.

### Revision :

- Sakshi – Ahamkara Viveka requires special observation.
- Sakshi – not object, never experience at any time exclusively.
- If there is a possibility of exclusive experience of Sakshi at time, place, certain conditions, teacher can advise.
- Sakshi experienced invariably mixed with Vishwa, Teijasa, Pragya, which together is called Ahamkara experience.
- Therefore use discrimination and discern Sakshi.
- Using Ahamkara Anubava, Discern Sakshi.

Experience One	Experience Two	Experience Three
<ul style="list-style-type: none"> <li>- Present Ahamkara</li> <li>- Vartamana Ahamkara</li> <li>- Self Awareness + present attributes 60 years Body / Mind.</li> </ul>	<ul style="list-style-type: none"> <li>- Past Ahamkara.</li> <li>- Buta Ahamkara.</li> <li>- Self Awareness + past 10 years old body / mind.</li> </ul>	<ul style="list-style-type: none"> <li>- Vartamana – Buta Ahamkara Aikya Anubava.</li> <li>- Equation of past I and present I.</li> </ul>

- **Do Baga Tyaga Lakshana of the body – mind attributes of past and present, drop variable attributes and retain Sakshi discern Sakshi, self awareness principle.**
- Distancing myself from past and present attributes, Desha, Kala, Guna Bheda, Retain common feature of self awareness.
- Soham Pratya Bignya Anubava, is the only way.

So	Aham
- That past Ahamkara	- This Ahamkara

- Drop attributes and discern self awareness.
- Incidental attributes dropped by Baga Tyaga Lakshana.
- Discern Nirguna Sakshi Chaitanyam and say Aham Sakshi Asmi.
- Statement made by Ahamkara only in the present, says – Aham Sakshi Chaitanyam Asmi.
- Ahamkara means continuous self, awareness ridden of past and present attributes. 1074

## Gita :

देहिनोऽस्मिन्यथा देहे  
कौमारं यौवनं जरा ।  
तथा देहान्तरप्राप्ति  
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē  
kaumāraṃ yauvanaṃ jarā |  
tathā dēhāntaraprāptih  
dhīrastatra na muhyati || 2-13 ||

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13]

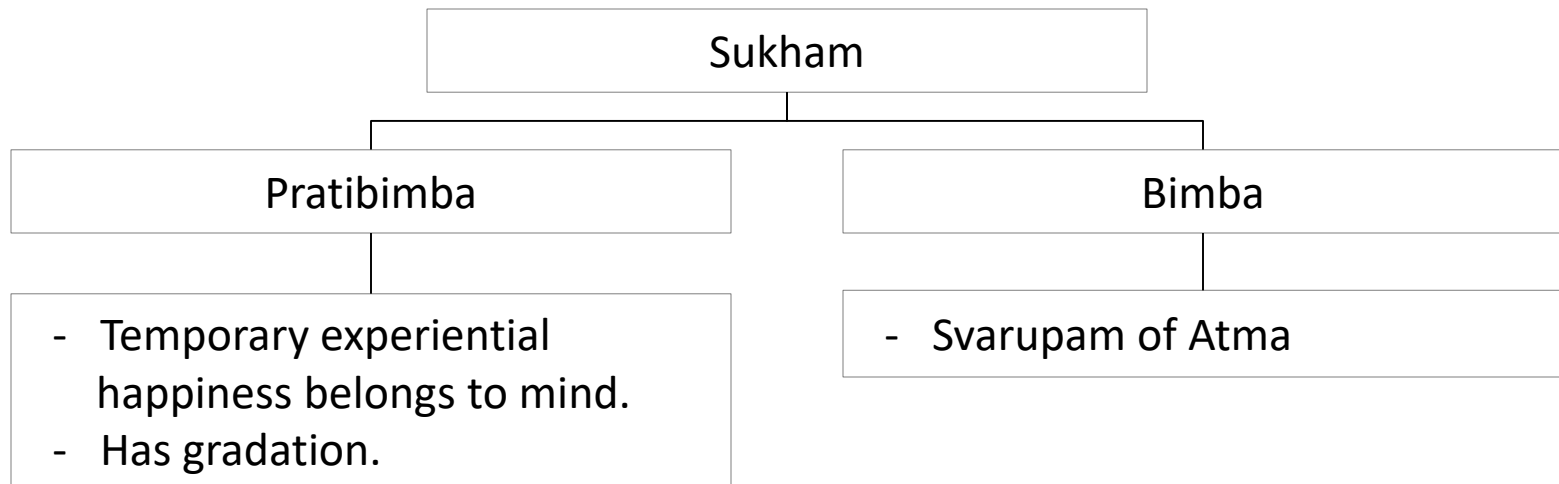
- Vyavrutta = Ahamkara, Attribute.
- Anuvritti – Self awareness, Sakshi.
- Once Sakshi – Ahamkara Viveka is done by Pratyabingya Anubava Vichara, Soham Anubava Vichara, then go to scriptures to know more about this Sakshi.
- Sakshi - Ahamkara Viveka does not require Shastra Pramanam.
- To know nature of Sakshi requires Shastra Pramanam.

Sakshi	Ahamkara
- Real subject	- Really object only, part of Prapancha, Body, mind, Chidabasa. - Sorrow, Dukham.

- Mind is sorrowful.

Mind	Possessor	Substance
<ul style="list-style-type: none"> <li>- Sorrow</li> <li>- Sambandha</li> </ul>	<ul style="list-style-type: none"> <li>- Possessed</li> <li>- Relationship</li> </ul>	<ul style="list-style-type: none"> <li>- Attribute</li> <li>- Relationship</li> </ul>

- All 3 are objects of Chaitanyam.
- I am not mind, sorrow, or have any relationship.
- I am Asanga Atma, Directly and changelessly illumine changing mind, sorrow, Sambanda.
- Instead of saying mind is sorrowful, mind taken as Aham.
- I say I am, as Aham.
- I say I am Miserable.



## Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।  
तस्माद्वा एतस्माद्विज्ञानमयात् ।  
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।  
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।  
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।  
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।  
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।  
तदप्येष श्लोको भवति ॥ २ ॥

tasyaisa eva sarira atma, yah purvasya,  
tasmadva etasmadvijnanamayat,  
anyo'ntara atmanandamayah, tenaisa purnah,  
sa va esa purusavidha eva, tasya purusavidhatam,  
anvayam purusavidhah, tasya priyameva sirah,  
modo daksinah paksah, pramoda uttarah paksah,  
ananda atma, brahma puccham pratistha,  
tadapyesa sloko bhavati II 2 II

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Pain + happiness, relationship with mind are of mind, Ahamkara, false, Pratyakshatvat.
- All 3 are objects of my experience, intimate objects.

### Example :

- Spectacles becomes subject when put on but in the shelf is an object.
- Mind is intimate object, mistaken as subject.
- Pratyakshatvat – clearly objectified by you, Sakshi, Changeless, Anuvritti self awareness.

- Etat Na Sraddha Matram, what is etat?
- This fact that I am Sakshi different from 3 objects – mind, sorrow, relationship expressed as sorrowful.
- I am separate subject not to be believed but discerned as crystal clear fact.
- Directly experienced regularly.
- I am sorrowful, depressed must be seen as my mind is sorrowful, depressed.

Vedantic Logic	Worldly logic
<ul style="list-style-type: none"> <li>- I experience sorrow.</li> <li>- Therefore I am not sorrowful.</li> </ul>	<ul style="list-style-type: none"> <li>- I experience sorrow.</li> <li>- Therefore I am sorrowful.</li> </ul>

- I will not be able to say when I am not sorrowful.
- With Sravanam, Mananam, Nididhyasanam, I can naturally say this.

**Gita :**

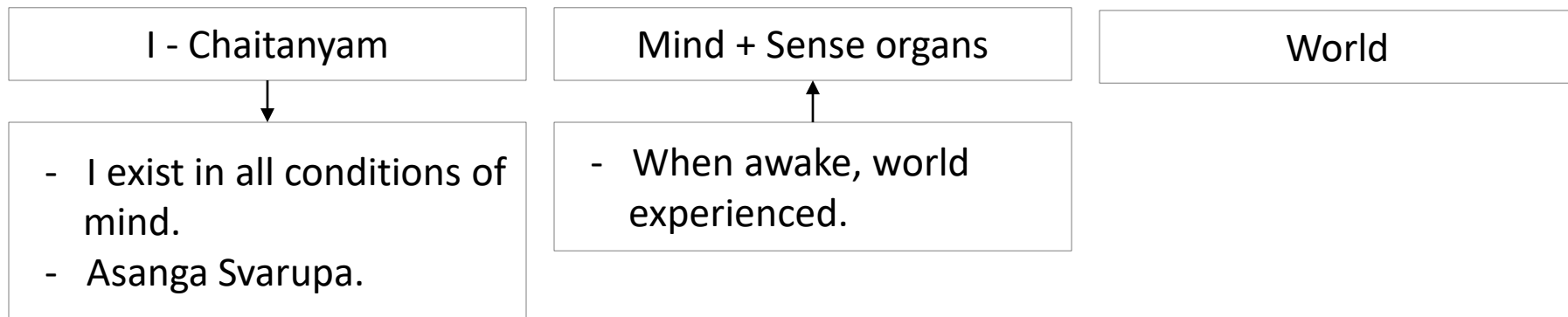
श्रीभगवानुवाच ।  
 प्रकाशं च प्रवृत्तिं च  
 मोहमेव च पाण्डव ।  
 न द्वेष्टि सम्प्रवृत्तानि  
 न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

**śrībhagavānuvāca**  
**prakāśaṃ ca pravṛttiṃ ca**  
**mōhamēva ca pāṇḍava ।**  
**ta dvēṣṭi sampravṛttāni**  
**na nivṛttāni kāṅkṣati || 14-22 ||**

The Blessed Lord said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 – Verse 22]

- **Mind is unpredictable, uncontrollable, unsustainable.**

- Allow mind to be what it is.



- Etat, this fact – not to be believed but to be understood.
- Na Sradda Matram – not to be believed.

### Verse 80 :

सुखदुःखादि-सम्बन्धां यथा दण्डेन दण्डिनम् ।  
राधको वीक्षते बुद्धिं साक्षी तद्वद्-असंहतः ॥ ८० ॥

*sukha-duḥkhādi-sambaddhām yathā daṇḍena daṇḍinam  
rādhako vīkṣate buddhiṃ sākṣī tad-vad asaṃhataḥ*

Just as a person who is not connected with the staff sees another person who holds it, even so the witness sees the intellect which is connected with pleasure, pain, etc. without being connected with pleasure, pain, etc. without being connected with them.[Chapter 2 – Verse 80]

### Idea elaborated in Example :

#### a) Raadhakaha Sakshi :

- I Sakshi, self awareness who proves existence of the mind is Raadhakaha, Sadakaha.

- Existence of inert mind is proved by self evident Sakshi.
- Raadakaha means Svayam Prakasha, self evident.

## b) Vikshate :

- Perceives, experiences, not deliberate, willful action.
- In my presence mind gets perceived.
- I perceive means mind gets awared, experienced without any will or choice.
- Even if I don't want, mind gets experienced.
- **I Sakshi get figurative name – 'I am experiencer'.**
- Vikshate – I choicelessly experience, actionlessly, changelessly, will lessly, I see 3 things.
- Buddhi
- Sukham, Dukham, Hatred, pleasure.
- Sambandha.

## Gita :

इच्छा द्वेषः सुखं दुःखं  
सङ्घातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन  
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ  
saṅghātaścētanā dhṛtiḥ |  
ētat kṣētraṁ samāsēna  
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications. [Chapter 13 – Verse 7]

- Mind is Kshetram, sorrow is Kshetram.
- I am Kshetrajna.
- What is my nature?

**Gita :**

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi māṃ viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānaṃ  
yat tajjñānaṃ mataṃ mama || 13-3 ||

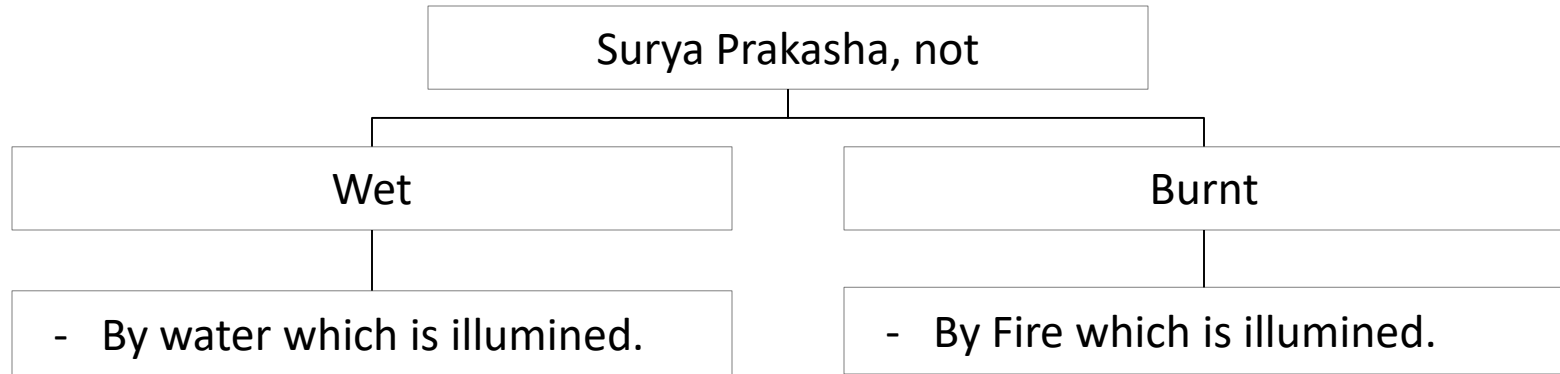
Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- I see sorrow and its relationship with the mind. How?

**c) Asamhataha :**

- Without any connection with 3.

### Example :



- Asangaha san Aham Vikshe.

### Example :

- Dandi Sanyasi Gachhati.
- Staff holding Sanyasa is seen walking.
- Person, staff, connection (Holding).
- I am not Sanyasi, Staff, or their relationship.
- 3 observed, I am not them.

### Dandena Dandam Vikshate :

- Person watches another person without Danda, or having any relationship with Danda.

Danda	Person / Dandi
Sorrow	Mind

## Tadvat :

- I am not that.
- I am watching the Dandi.
- Mind walking, in turbulence running, I have no relationship with sorrow.
- When Am I free from sorrow?
- When do I have sorrow, knowledge is Moksha.
- **Sakshi knowledge reveals I am Nitya Mukta Atma, central theme of Naishkarmya Siddhi – No Karma involved.**
- Yatha Sakshi Dandena Saha Dandinam Vikshate Tadvat Raadhakaha Sakshi Sukha Dukha dhi Sambandaha Buddhi Asamhataha Asaha Vikshate.
- Asamha – crucial word.
- Without being tainted by sorrow.

## Verse 81 – Introduction :

एतस्मात् च हेतोः धियः परिणामित्वं युक्तम् ।

*etasmāc ca hetor dhiyaḥ pariṇāmitvaṃ yuktam*

Because of this reason also, it is proper to say that the intellect is subject to modification.  
[Introduction – Chapter 2 – Verse 81]

### a) Ahamkara Parinami Aham Avikriyaha Etasmat Hetoho :

- Because of this reason only.

### b) Dhiyaha Parinamitvam :

- Mind will be subject to modification.
- It is associated with emotion.
- Emotions associated with world because world is constantly changing, situations change, people change.

### Corollary from Danda Example :

- **Dandi :**
  - Walking, Vyavrutta Svarupa, arriving, departing, coming, going.
  - When he is present Danda shifts from left hand to right hand.
- Modifications can't belong to Raadhakaha Asamhataha Sakshi.
- Ratnoti.

## Taittiriya Upanishad : Brighu Valli

- Estasmai Muktitum, Raadhan – Amagu Raadajatu...
- Rad – Dhatu.
- Raadhaha – Svayam Prakasha.
- Sakshi watches modification of mind, emotions, relationships.
- I – Sakshi don't have emotions or consequent changes.
- Emotions based on changing world because Anatma mind is exposed to Anatma world.

Gita :

प्रकृतेः क्रियमाणानि  
गुणैः कर्माणि सर्वशः ।  
अहङ्कारविमूढात्मा  
कर्ताहमिति मन्यते ॥ ३-२७ ॥

**prakṛtēḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ |  
ahaṅkāravimūḍhātmā  
kartā'ham iti manyatē || 3-27||**

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ |  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē || 3-28||**

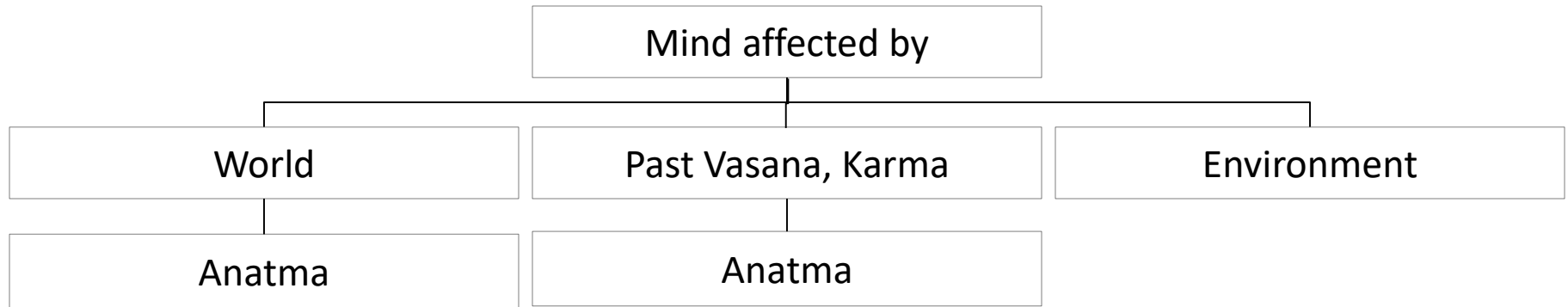
But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28] 1085

- **Anatma mind helplessly exposed to Anatma world, interaction inevitable.**

- Throat exposed to world for talking, eating, can't avoid infections.
- Anatma mind exposed to Anatma world, emotions inevitable.

### Example :

- Read newspaper, world enters mind.
- Changing mind will change emotions.



- Let mind be subjected to Anatma – but remember you are witness, you are not the mind.

### b) Dhiyaha Parinamitvam Yuktam :

- 1<sup>st</sup> – 50 Years – Life full of dreams.
- 50 – 100 years – Life full of regrets.
- Dream replaced by Regrets.
- Modifications, Yuktam, logical, we can't have total control over mind.

## Verse 81 :

येनैवास्या भवेद्योगः सुखकुम्भादिना धियः ।  
तं विदन्ती तदैवान्यं वेत्ति नातो विकारिणी ॥ ८१ ॥

*yenaivāsyā bhaved yogah sukha-kumbhādinā dhiyah  
taṁ vidanti tadaivānyaṁ veti nāto vikāriṇī*

The intellect, when it is in contact with pleasure or a pot, knows it, but at the same time it does not know anything else. Therefore, it is subject to modification. [Chapter 2 – Verse 81]

### Gist :

- You can have only one mental experience at a time.
- All experiences are mutually exclusive.
- Mental experiences are continuous flow of thoughts.
- Can't have Multi experiences simultaneously.

Pillar	Man
First experience	Second experience

- Sequential flow.
- Can't be simultaneous.

### 1<sup>st</sup> Principle :

- Experiences are sequential.
- Mind undergoes changes corresponding to flow of sequential experiences.

7 PM	7.30 PM
On set of words	Another set of words

- Sequential flow of mind means mind constantly undergoing change.
- Vritti Parinama because experiences are continuously flowing.
- Ahamkara mind is Parinami, not like stuck tape, mind not stuck in Sada Shiva...
- I – changeless Sakshi – witnessing changing flow of words in the mind.
- What is proof?
- I experience 2 sets of sentences, we wouldn't equate 2 sets of experiences by one person without Sakshi.
- Who listens to whole lecture?

#### **a) Asyaha Dhiyaha – Ehaiva :**

- Ehaiva Asyaha pronoun.
- Connect pronoun to Dhiyaha.
- Learn to distance from mind.
- Instead of saying, I – mind.

#### **Say :**

- I witness a mind which at current moment has a relationship with Sukha, Dukha Vritti, corresponding internal object of experience or Kumbadinam, external object – Pot.

## b) Yogaha Vartate :

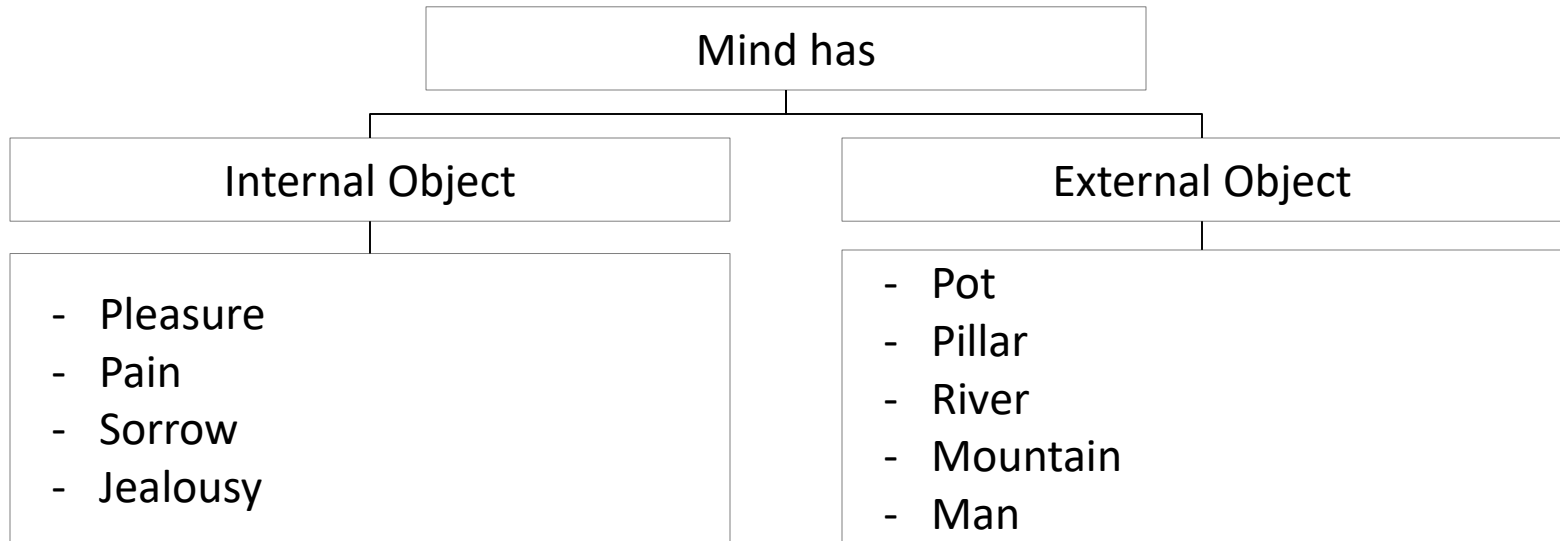
- Connection with only one sense organ or other...

## Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]



- One set of mind – object – relationship is one unit.

**c) Tam Vidanti – Tad Eva Anyam Na Vetti :**

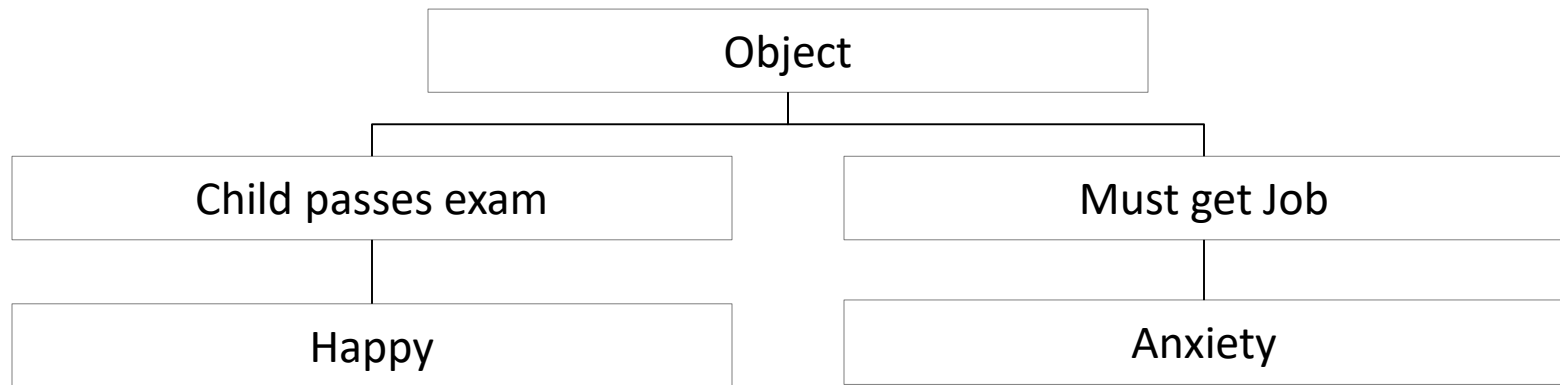
- While mind is experiencing pleasure it doesn't experience another emotion – Jealousy, desire, Anger.

**d) Sam Vidanti Sati :**

- Mind knows that particular object.

**e) Tada Eva Anyam Na Vetti :**

- Does not know another thing.



- In meditation, variety of emotions take a march past.
- Say : I am not changing thoughts, emotions.
- What is conclusion?

**f) Dihi Vikarini :**

- Mind is constantly changing.
- What is proof?

- **We don't see our invisible mind but can understand our mental experiences.**

- Buddhi is called Kshanne Buddhi.

### **Dakshinamurthi Stotram :**

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः  
स्त्री बालान्ध जडोपमास्त्वह मति भ्रान्ताभृशं वादिनः ।  
मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे  
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

dehaṃ prāṇamapīndriyāṇyapi calāṃ buddhiṃ ca śūnyaṃ viduḥ  
strī bālāndha jaḍopamāstvahamiti bhrāntābhr̥śaṃ vādinah |  
māyāśakti vilāsakalpita mahāvyāmoha saṃhāriṇe  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 5 ||

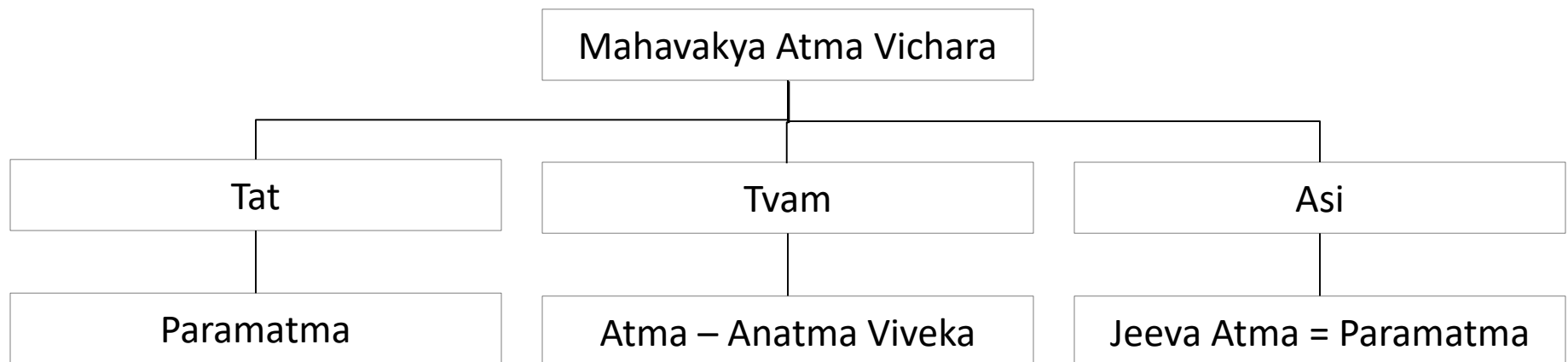
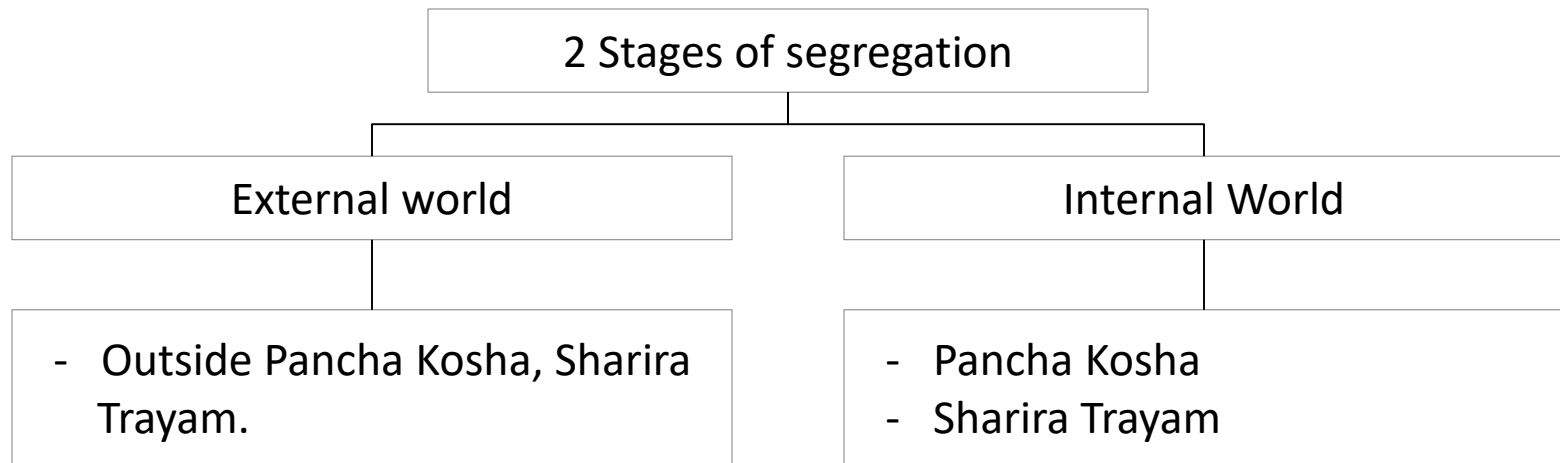
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

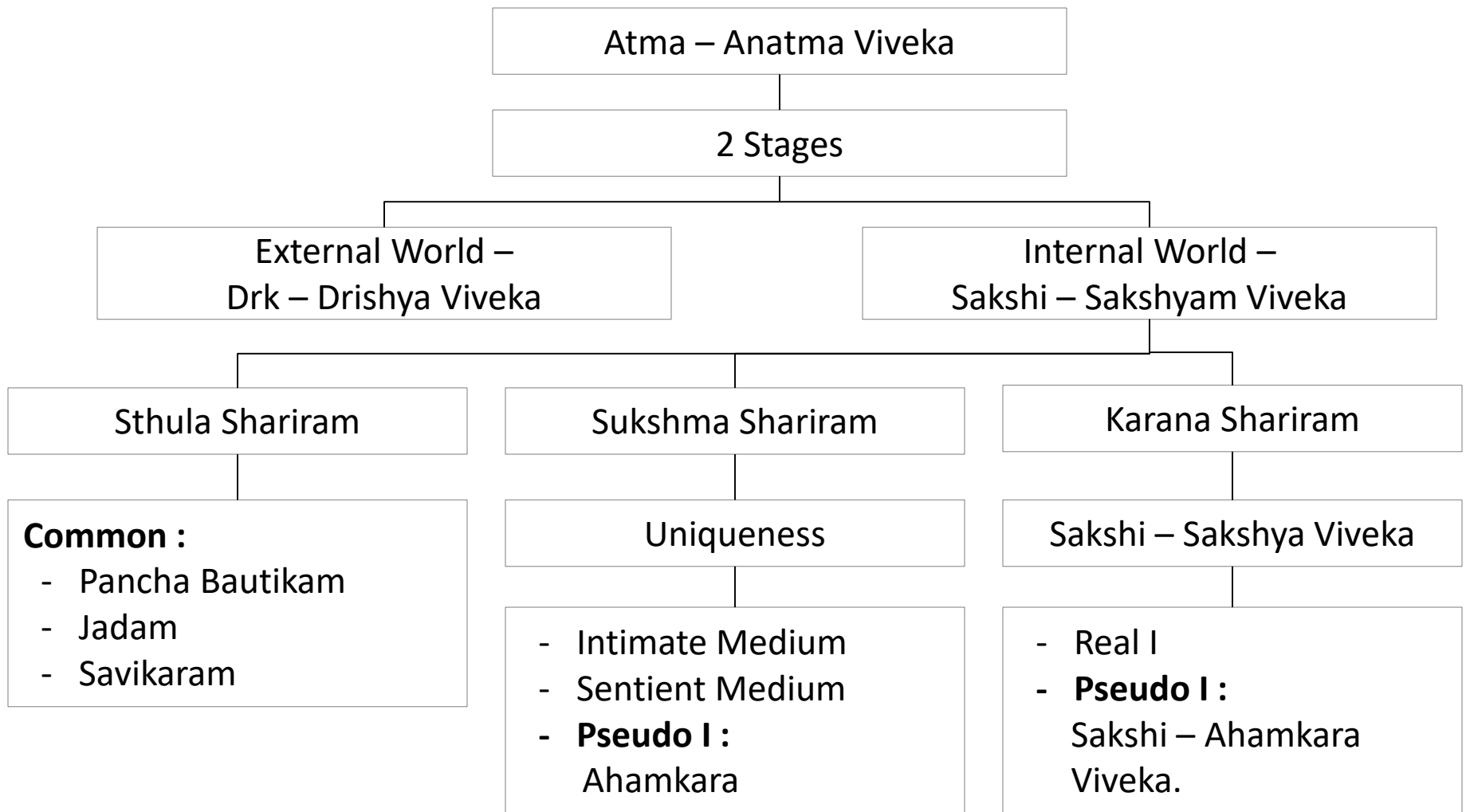
- Buddhi Vikarini – constantly changing.
- Sureshvaracharya emphasizing changing mind to arrive at changeless awareness.

### **Revision :**

- Tvam Pada Vichara as part of Mahavakya Vichara.
- Main part of Tvam Pada Vichara is Atma – Anatma Viveka.

- Understand I – Atma – separated from all Anatma.
- Then ready for oneness with Paramatma.
- Anatma separation is pre-requisite for claiming Paramatma.
- Shastra takes lot of pains in segregating Anatma.





- External world relatively easy – Drk – Drishya Viveka.
- I Atma, Drk, Drishta, world is Drishyam.

## 2<sup>nd</sup> Stage :

- Sharira Traya Viveka, is also Anatma, Pancha Bautikam, Jadam, Savikaram.
- More intimate to I – Atma, Separating this Anatma tougher proposal.

## More intimate because of 2 reasons

- Serves as medium to experience world.

### **Example :**

- Spectacles – becomes instrumental to see the world.

- Mind has borrowed Chidabasa, sentiency, permanently throughout my life.

- Table, book, explicitly Jadam.
- Body has Chidabasa without my will, body Snatches Chidabasa without asking permission from Atma.

### **Example :**

- Children Snatching money through ATM Cards.
- Karana Shariram has Snatched Chidabasa.
- Therefore Sharira Trayam is sentient like Atma, it imitates Atma.
- World does not have capacity to imitate Atma, it is openly Jadam.
- Sharira Trayam immitates, Mimicks Atma, becomes sentient.
- Therefore segregating Sharira Trayam difficult.

## Uniqueness of Sharira Trayam

Intimate Anatma

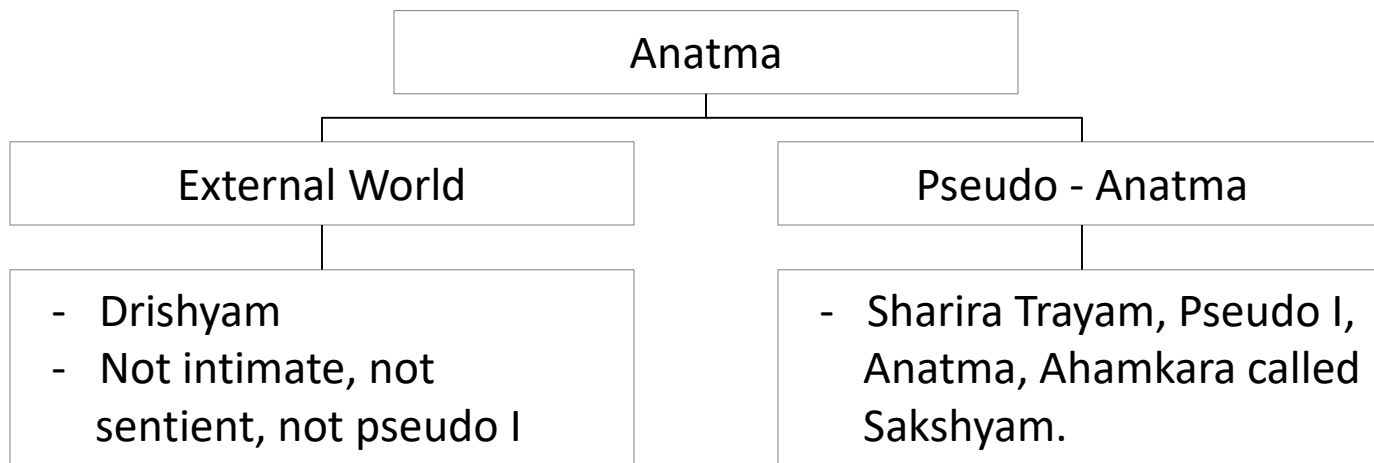
Sentient Anatma

Pseudo - Anatma

Similar to Atma

Called Ahamkara

- I have been using word I, falsely for Sharira Trayam also as Pseudo I.
- Ahamkara = Aham Abhasam, Aham Reflection.
- False I, Pseudo I.
- All through my life, I have been falsely using word I for Anatma Sharira Trayam.
- **3<sup>rd</sup> Uniqueness of Sharira Trayam :**  
Serving as Aham, Ahamkara, Pseudo I.
- Intimacy, sentiency, Pseudo I status = 3 unique statuses of Sharira Traya Anatma.
- They are not there for external world even though it is Anatma.
- Because of unique state Shastra names 2 separately.

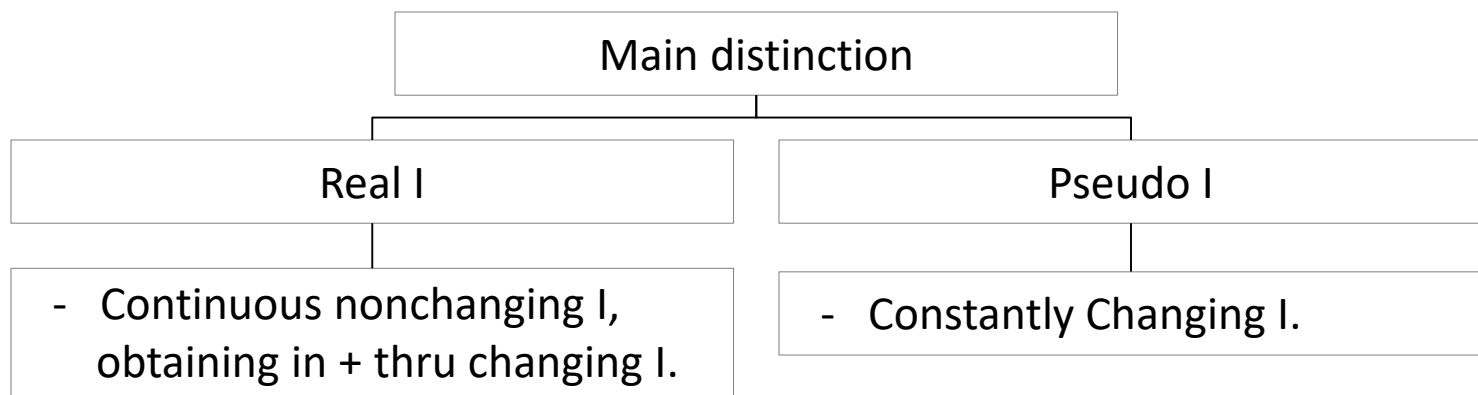


### Common :

- Both are Anatma, Jadam, Savikaram.
- w.r.t. Drishyam I am Drishta Atma, 1<sup>st</sup> Atma – Anatma Viveka.
- w.r.t. Sakshyam Anatma, separate myself and I claim I am Atma, I call myself Sakshi.
- 2<sup>nd</sup> Atma – Anatma Viveka called Sakshi – Sakshyam Viveka.



- Easy to disidentify from Neighbour, not son (closer).



- What I experience vary, experiencing pots vary.
- I Chaitanyam am continuous entity, Sakshi.
- Verse 58 onwards Sakshi – Sakshyam Viveka.
- Sakshyam = Sthula, Sukshma, Karana Shariram.
- Most important component is mind.

### Verse 81 : Important Verse

Mind	Sakshi
<ul style="list-style-type: none"> <li>- Knows the world.</li> <li>- Undergoing thought modification.</li> </ul>	<ul style="list-style-type: none"> <li>- Illumines mind without undergoing change.</li> </ul>

### Tam Vidanti Tad Eva Anyan :

- Vidanti – Poetic language.
- Vidati – Normal – 2<sup>nd</sup> conjugation.

### Conclusion :

- Ataha Vikarini – Mind is Pseudo I, changing I, I – Atma am Real I, Changeless I.

## Verse 82 – Introduction :

अस्याश्च क्षण-भङ्गुरत्वे स्वयमेव आत्मा साक्षी ।  
न हि कूटस्थावबोधम् अन्तरेण बुद्धेरेव  
आविर्भाव-तिरोभावादि-सिद्धिः अस्ति ।

*asyāś ca kṣaṇa-bhaṅguratve svayam evātmā sākṣi.  
na hi kūṭasthāvabodham antareṇa buddher eva  
āvirbhāva-tirobhāvādi-siddhir asti*

The Self itself is the witness to the momentary changes of this [intellect]. Indeed, in the absence of the immutable consciousness, the appearance and disappearance of the intellect cannot be established. [Introduction - Chapter 2 – Verse 82]

### a) Kshana Bangurative :

- Pseudo I – mind is changing, experiencing world.
- I Sakshi am changelessly experiencing the mind.

### Sureshvaracharya says :

- Very changes of Pseudo I is proved because of changeless Sakshi I only.
- Proof of changeless Sakshi, is that we are able to talk about changing Pseudo I.
- I was unhappy, now I am happy, I was disturbed, upset, now I am not.
- This is talking about different conditions of Pseudo I is itself because of presence of Sakshi I, which witnessed and illumined past Pseudo I and present Pseudo I.

### b) Asyaha :

- Pseudo I, Ahamkara, mind, Sakshyam, Kshana Bagurative.

- Pseudo I is constantly changing along with every emotion.
- Raaghi I comes, goes, Dveshi I comes, goes, Kami I comes – goes, waker I, dream I, sleeper I comes, goes.
- Ahamkara is continuously changing.
- Banguram = Dying, fleeting flowing momentary existence.
- Bhanj – Dhatu – Nasha.
- Banguraha = Nashavan.
- Pseudo I is dying every moment.

### c) Svayameva Atma Sakshi :

- |  |
|--|
| <ul style="list-style-type: none"> <li>• <b>What is proof for Pseudo I, nonexisting in the form of past and future?</b></li> </ul> |
|--|
- Changing I can't know previous condition.
  - There must be changeless Sakshi.

### Example :

- If 3 trains arriving, departing at same time, passengers in train can't talk of arriving and departing.
- Person standing in platform alone can talk of arriving, departing.
- Sakshi can alone talk about Vishva / Teijasa / Pragya.
- One who talks of Vishva / Teijasa / Pragya is Turiyam, Sakshi.

**d) Svayam Eva Turiya Atma Sakshi Bavati :**

- I, Turiya Atma alone am Sakshi.
- What is proof?
- Otherwise you can't talk of 3 trains movement.

**e) Kutasta Avabodha Antarena :**

Kutasta	Avabodha	Antarena
Changeless	Consciousness	Without

- Without changeless witness consciousness.

**f) Buddhir Eva Aavirbava Tirobava :**

- Arrival and departure of thoughts can't be talked about in our Buddhi.
- Aavir Bhava – Arrival in Jagrat + Svapna.
- Tiro Bava – Departure – in Sushupti.
- In Sushupti, Buddhi resolves.

g) Such conditions can never be proved, Na Siddhihi, without Avasta Traya Sakshi, Turiya Atma, real I.

- Changes belong to Pseudo I.

**h) Kshana Bangurative :**

- w.r.t. change in Pseudo I Atma is proof.

Mind	Sakshi
<ul style="list-style-type: none"> <li>- Changingly perceives, experiences the external world only because of Pseudo I.</li> </ul>	<ul style="list-style-type: none"> <li>- Mind is pervaded by, illumined by real changeless consciousness.</li> <li>- Both together in one locus.</li> <li>- Hence can't physically separate mind + consciousness.</li> </ul>

- In case of Drishta – Drishya Viveka there is physical distance.

Drishta	Drishyam
Here	There

- Sakshi – Sakshyam has to be cognitively separated.
- Therefore seems difficult.

**Verse 82 :**

परिणामि-धियां वृत्तं नित्याक्रम-दृगात्मना ।  
षड्भाव-विक्रियामेति व्याप्तं खेनाङ्कुरो यथा ॥ ८२ ॥

*pariṇāmi-dhiyāṃ vṛttam nityākrama-dṛgātmanā  
ṣaḍ-bhāva-vikriyām eti vyāptam khenāṅkuro yathā*

Just as [origination and other changes of] a sprout take place as pervaded by akasa, even so the mode of the changing intellect goes through the six fold change by being pervaded by the Self which is eternal and which is the seer [of everything] simultaneously. [Chapter 2 – Verse 82]

### a) Parinami Dhiyam Vrittam :

Parinami	Dhiyam	Vrittam
<ul style="list-style-type: none"><li>- Changing nature</li><li>- Modification</li></ul>	<ul style="list-style-type: none"><li>- of Mind</li></ul>	<ul style="list-style-type: none"><li>- Svarupam</li></ul>

### b) Shad Bava Vikriyam Vetti :

- Goes through 6 modifications, Asti, Jayate, Vardate, Viparinamate, Apakshiyate, Vinashyati.
- Like wave rising and setting, mind rises and sets.
- Vetti – Prapnoti – attains.
- When mind undergoes changes, every change is in form of experience.
- Every change in mind comes with violent emotions, emotions are fluctuations in inert mind, neurons disturbed is depression.

- **All Samsara is fluctuations in micro matter or macro matter.**

- Who am I – I pervade fluctuating mind and empower the mind.
- Mind undergoes fluctuation and I see the drama – 4<sup>th</sup> capsule of Vedanta.
- If I remember my nature, all fluctuations in the material body are a drama.
- Moment I forget, life becomes a struggle.
- Change in philosophy because of ignorance.
- Prayer to have good life, to go, or Videha Mukti is because of Samsara.

- Never pray for 3.

• **I don't have life or death I am Nitya Mukta Atma in which trillions of minds are going through fluctuations.**

- In that one mind may be depressed, insignificant event, it is exhausting its Prarabda.
- I am ever liberated, says Sureshvaracharya.
- Shad Bava Vikriyam Vetti.

**c) Mind goes through emotional fluctuations because of Vyaptam Atmana.**

- Mind is pervaded by me.
- Let mind go through fluctuations, why should I worry?
- I am not affected.

**d) Nitya Drk Akrama Drk :**

• **I am simultaneous changeless witness, not sequential observer.**

- Am not doing any action.
- In my presence, mind gets observed.
- From standpoint of enclosed mind, I am called observer.
- In my presence, mind gets enlivened, awared, known, witnessed.
- Nitya Akrama Drk Atma tena.

**e) Kena Vyaptam Ankura Eva Vyaptaha :**

- Ankura – seed has capacity to undergo change, can become sprout, plant, tree, fruit.

- Modifications are intrinsically in seed.
- All possible only because seed has place of location which we take for granted.
- I am in Chennai, Chennai is in space.
- Existence of object presupposes space which is locus of object.
- Where is space?
- Space is all pervading.
- Space pervades seed also.
- Seed exists because of location of space.
- Seed exists and grows into sprout because of location of space.
- Space is taken for granted.
- Even though seed exists, undergoes 6 modifications because of space, space itself does not undergo any modification.
- Similarly, I am Akasha like Chaitanyam.
- Meditate like this.
- Where am I not?

## Verse 83 – Introduction :

सत आत्मनश्च अविकारित्वे युक्तिः । *sata ātmanaś cāvikāritve yuktiḥ*

Also, in support of the unchanging nature of the Self which is real, the following reasoning is given. [Introduction – Chapter 2 – Verse 83]

- In me Chaitanyam, mind exists, mind exists because of me.

Mind	Chaitanyam
Incidental	Intrinsic

## Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- **I need not be free from emotions because I don't have emotions to be free from.**
- Vedanta understood, I never had Dukham.

- Sorrow belongs to Pseudo I.
- Pseudo I never free from sorrow.
- Even Guru has sorrow of students!
- Pseudo I is subject to fluctuations.
- Vedanta talking about real I, ever free.

### Verse 83 :

स्मृति-स्वप्न-प्रबोधेषु न कश्चित् प्रत्ययो धियः ।  
दृशाव्याप्तोऽस्त्यतो नित्यम् अविकारी स्वयंदृशिः ॥ ८३ ॥

*smṛti-svapna-prabodheṣu na kaścīt pratyayo dhiyaḥ  
dṛśāvyāpto 'sty ato nityam avikāri svayaṁ dṛśiḥ*

Of the different cognitions such as memory, dream, and waking, there is no cognition whatsoever which remains unpervaded by consciousness. So, the self-luminous consciousness is eternal and unchanging. [Chapter 2 – Verse 83]

- During remembrance, all emotions, called Samsara is really not my problem.
- Various states of experiences are conditions of mind having varieties of thought patterns.

### Remember Example :

- Seed – Akasha
- Mind – I – Chaitanyam.

### a) Smriti :

- Condition of mind, memory Vritti, Anusandatmika Chita Vritti, Manaha – Chittam. 1106

**b) Svapna :**

- Dream state of mind.

**c) Prabhodeshu :**

- Waking, condition of mind not Atma.

Waking Mind	Dream Mind
Thoughts generated from external world	Thoughts generated from internal Vasanas

- Triggers are different.
- Mind alone has states, in all states, who am I?
- I am not waking, dreaming, remembered mind going through different conditions.

**d) Dhiyayam Pratyaya :**

- Various thought modifications.
- Mind, thoughts are pervaded by consciousness.

**e) Na Avyaptaha :**

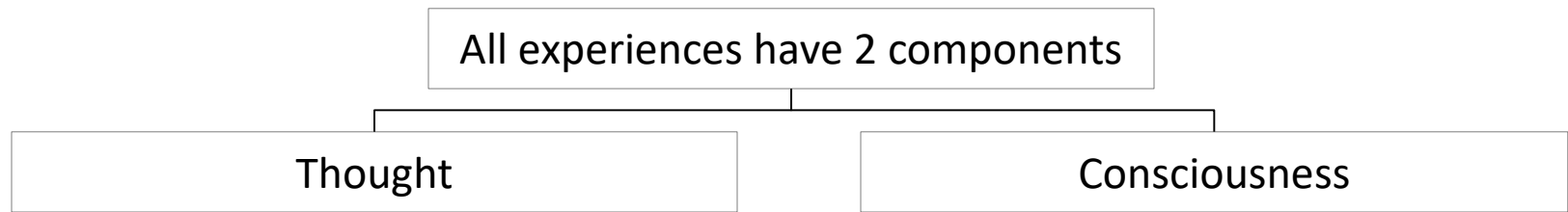
- No thought is unpervaded by consciousness (Negative language).
- Who am I?

**f) Avikari :**

- Comfortable, changeless free Sakshi – Atma, I am.
- Let me not be anxious about my liberation.

## Revision :

- Atma – Buddhi Viveka Buddhi alone serves as knower when it is pervaded by Sakshi Chaitanyam.
- Buddhi alone appears as different forms of experiences when it entertains varieties of thoughts.
- Emotions, knowledge, various experiences, waking, dream states, are series of experiences, flow of thoughts generated by external world or Vasanas.

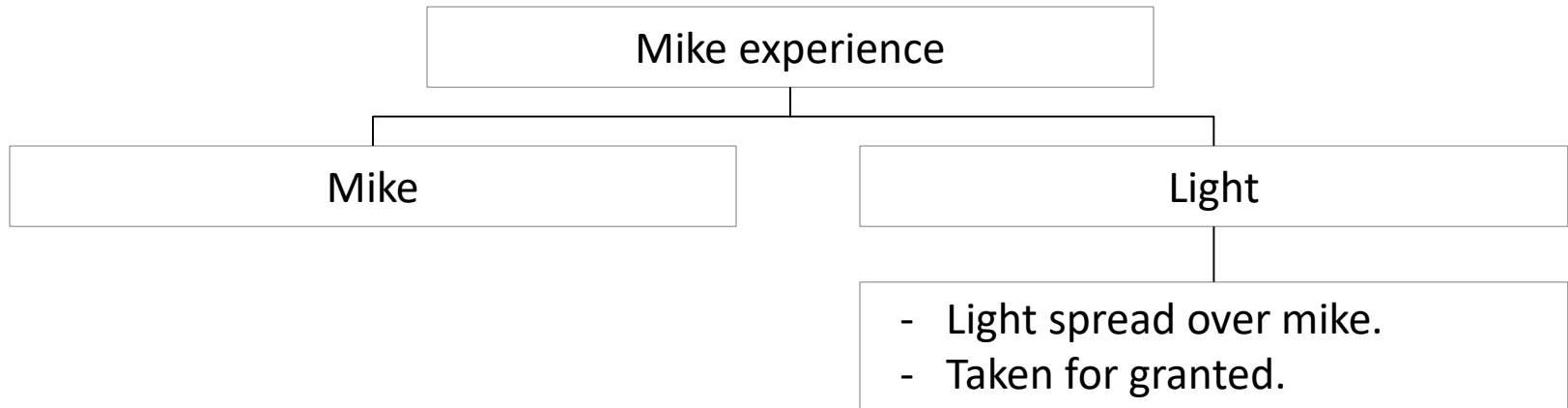


- By itself neither thought or consciousness becomes experience.
- Together, mixture appears as experience.
- Nature of experience, attribute of experience, quality of experience, pleasure, pain is determined by type of thought.
- Specific nature of experience is determined by thought.
- Consciousness pervading thought does not have any specific nature.

## Like :

Space	Seed
Not affected	6 modifications

- Arrival, departure of experiences belongs to thoughts.
- Consciousness does not have nature of arrival or departure.
- We take every experience as single unit not recognizing every experience has 2 components.



Class experience	Consciousness
<ul style="list-style-type: none"> <li>- Thoughts changing, determines quality of experience.</li> <li>- Vishesha Jnanam.</li> </ul>	<ul style="list-style-type: none"> <li>- Awareness</li> <li>- Continuous, unbroken experience.</li> <li>- Samanya Jnanam.</li> </ul>

- Smriti, Swapna, Prabodheshu (flow of experiences).

### **Kaschit Dhiyaha Pratyaya :**

- No specific experience is unpervaded by consciousness.
- Every specific experience is thought pervaded by consciousness.

### g) Drishya Avyaptaha :

- Nirvikara, Nirguna, Asanga Chaitanyena Avyaptaha, is not unpervaded.

### h) Ataha :

- What we discover?

Thought	Consciousness
- Changing part.	- Changeless part, enduring, Sakshi, word I.

### Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

- Constant part = Chaitanyam.
- All other emotional, intellectual attributes are changing, arrive and depart.

## Verse 84 – Introduction :

एवं तावत् पराभ्युपगत-प्रक्रिया-प्रस्थानेन  
निरस्ताशेष-विकारैकात्म्यं प्रतिपादितं  
उपपत्तिभिः । अथाधुना श्रौतीं प्रक्रियाम्  
अवलम्ब्य उच्यते ।

*evam tāvat parābhyupagata-prakriyā-prasthānena  
nirastāśeṣa-vikāraikātmīyam pratipāditam  
upapattibhiḥ. athādhunā śrāutīm prakriyām  
avalambhyocyate*

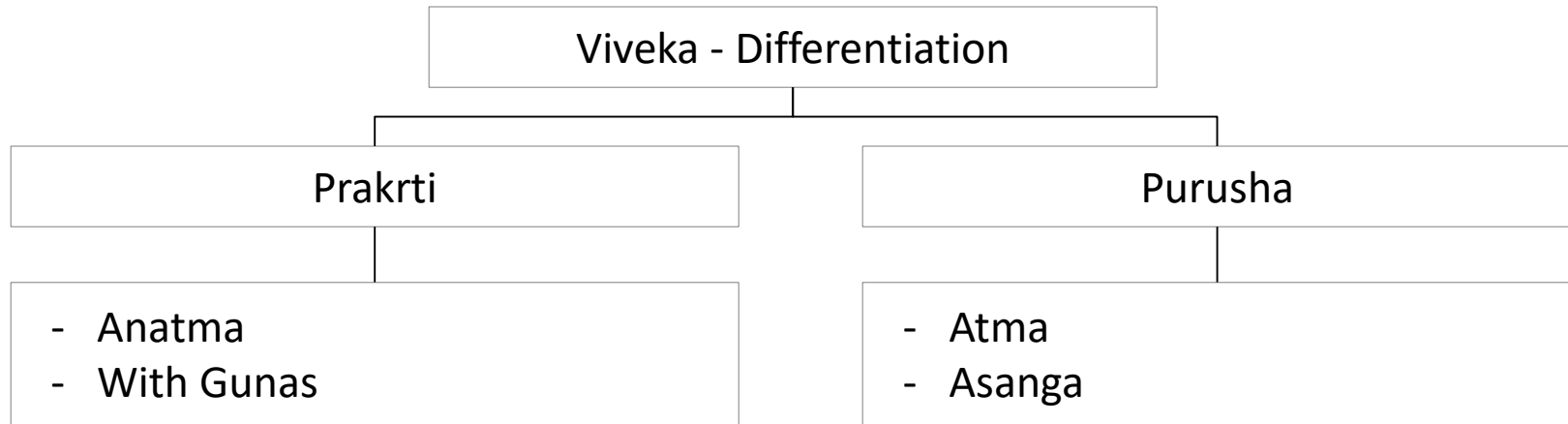
So far, the oneness of the Self, which is devoid of all change, has been set forth through reasoning by following the method of explanation accepted by others. Now, the following is said by adopting the method of explanation contained in Sruti. [Introduction – Chapter 2 – Verse 84]

- Aside verse, flow of current discussion continued in Verse 85.
- Very important, very subtle note.

Buddhi	Atma
<ul style="list-style-type: none"><li>- Changing knower, doer, enjoyer.</li><li>- Thoughts known because of consciousness.</li><li>- Anatma knowerhood changes.</li><li>- All attributes belong to Buddhi, Sagunaha.</li><li>- All attributes – Raaga, Dvesha, Karta, Bokta have to be dumped in Anatma mind.</li><li>- Buddhi able to function because of borrowed Consciousness (Reflected Consciousness)</li></ul>	<ul style="list-style-type: none"><li>- Changeless knower.</li><li>- Non arriving, non departing, continuous factor.</li><li>- I am Sat Chit.</li><li>- Svayam Drishihi, Svayam Prakasha Chaitanyam.</li><li>- Ever illuminator, experiencer, never illumined.</li><li>- Establish Atma is pure, Nirguna attributeless.</li><li>- Kartrutvam, Boktrutvam, Pramatrutvam, Dvesha, Raga, Nasti.</li></ul>

- Compromised teaching borrowed from Sankhya.

## Sankhya :



- This is not Srouti Prakriya, not Upanishadic teaching.

## Problem in Sankhya :

### I) Conclude :

- Dvaitam, 2 things exists.

Ahamkara	Atma
Samsari	Asamsari

- How can I – Ahamkara become free from Samsara?

### II) Atma is isolated remote entity, world, body, mind different.

- I am different becomes strong conviction.
- Once duality is accepted body, mind, problems become real.

- There is mind, Anatma has problems, we use Vedanta to remove real problem of real mind.
- Therefore Ask, what Sadhana should I do?
- I have no problem as Atma but have problem as Anatma.
- What Nididhyasanam to do to remove Anatma problem?
- Fundamental flaw in Atma – Anatma Viveka.
- Use Prakriya in beginning but know its deficiency.
- What is right approach?

- **Never accept Buddhi as separate second entity at all.**

- Moment you accept, Anatma, Buddhi, Chidabasa as 2<sup>nd</sup> separate entity and keep distancing from that then you are going it more reality.
- Initially accept Sankhya Prakriya.
- Buddhi not separate entity Atma alone appearing as Anatma.

- **Atma not different from Anatma.**

- If Atma is different, then there will be duality.

- **Anatma is lower version of Atma itself.**

- As I, waker myself am appearing as dreamer in lower plane of reality.
- I alone am knower also.
- Instead of saying mind is knower, learn to say I alone am the knower.

- If you say mind is knower, I am not knower what is the problem?

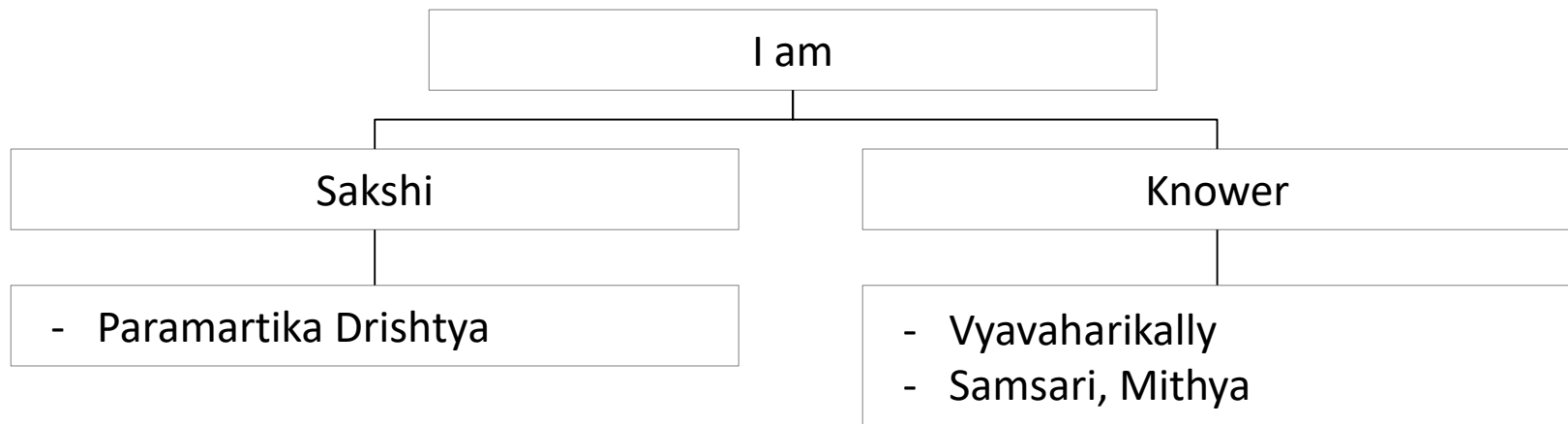
### Problem :

- Mind knower and I am Sakshi.
- Dvaitam.

### Sureshvaracharya :

- Add Adjective seeming knower.
- **I am real Sakshi, I am seeming knower, doer, enjoyer, Samsari.**
- Don't have to seriously worry about removal of Samsara.
- Who am I really?

Sakshi.



- **When experiencing Samsara, know I am free from Samsara.**
- Not new thing, experience all the time.

## Example : Group Photo

You say :

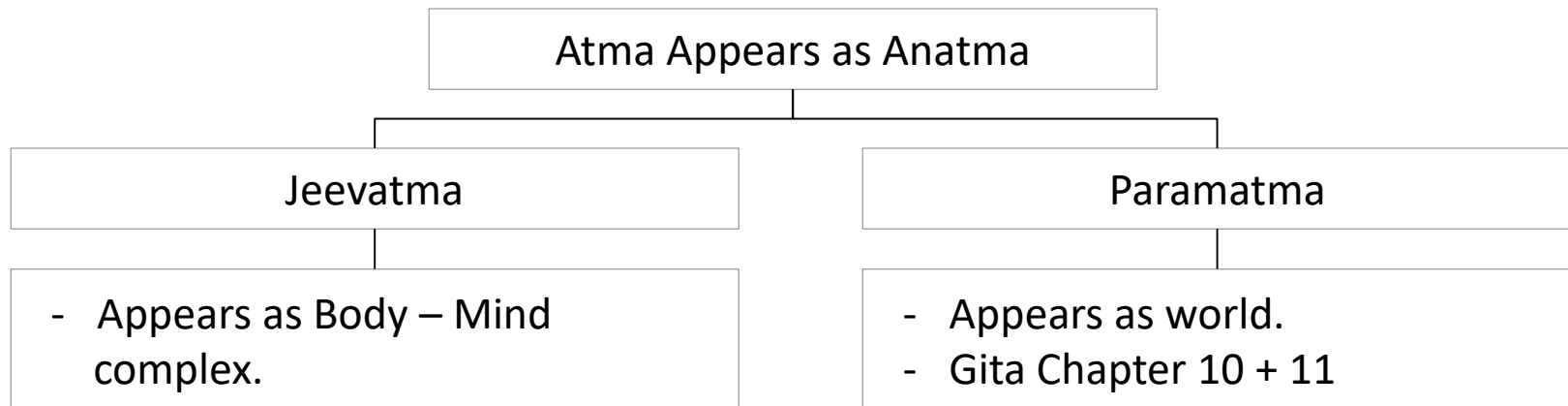
- I am there in the photo.
- Mithya you in the photo.
- Use Aham for real and fake picture also.
- Know it is only figurative, if photo destroyed, I am not destroyed.
- I am one, not 10 in 10 pictures.

• **I am Ahamkara in Vyavaharika plane but its not my real nature.**

- Photo, Ahamkara has utility.

• **Use Ahamkara but know its not real.**

- Atma is Sakshi, Atma alone appears as Buddhi, changing knower.
- Changing knower does not make original I subject to change.
- In Srouti Prakriya Atma – Anatma not 2 but one.



## Teaching Methodology :

- I. I am different from world / all.
  - I am the real, photo is copy.
- II. I alone am appearing as world / all.
  - I alone appear in photo.
  - This is Vedanta Darshanam.

### a) Evam Tavatu :

- In this manner.

### b) Para Abyukrata Prakriya Prasthanena :

- Prakriya – method of teaching employed by Para – other Sankhya Philosophy, Purusha – Prakrti Viveka in Sankhya and Vedanta – Gita Chapter 13.

Sankhya	Vedanta
<ul style="list-style-type: none"><li>- Starts and ends with Purusha Prakrti.</li></ul>	<ul style="list-style-type: none"><li>- Starts with Purusha – Prakrti.</li><li>- Ends with Purusha.</li><li>- No Prakrti – matter other than Purusha.</li></ul>

- I am that Purusha, I appear as body, mind, knower, known, world.

## Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।  
अहमन्नमहमन्नमहमन्नम् ।  
अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।  
अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।  
अहमस्मि प्रथमजा ऋता३स्य ।  
पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।  
यो मा ददाति स इदेव मा३ वाः ।  
अहमन्नमन्नमदन्तमा३न्नि ।  
अहं विश्वं भुवनमभ्यभवा३म् ।  
सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,  
aham-annam-aham-annam-aham-annam,  
aham-annādo3-'ham-annādo3-'ham-annādaḥ,  
ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,  
aham-asmī prathamajā ṛtā3-sya,  
pūrvam devebhyo-'mṛtasya nā3 bhāyi,  
yo mā dadāti sa edeva mā3 vāḥ,  
aham-annam-annam-adantamā3-'dmi,  
aham viśvaṁ bhuvanam-abhya-bhavā3m,  
suvarna jyotīḥ, ya evaṁ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

- Moksha is not escaping from world.
- If escaping from world by avoiding Punar Janma, I am taking world as real.
- I should come back means Vedanta not understood.
- Initially in Vedanta, its said Moksha means no Punar Janma, to attract students.

## In Vedanta :

- Why be afraid of the world?

- No two, world and me.
- Only me.
- I am appearing as the world with Maya Shakti.

### **5<sup>th</sup> Capsule of Vedanta :**

- After Vedanta, don't discuss Punar Janma.
- I alone am everything.
- Events of Janma, Mrityu, Jara Vyadhi do not touch me.
- Asangoham, Sat Chit Ananda Svarupoham.
- My picture getting worn out, not me.

<ul style="list-style-type: none"> <li>• <b>Photo of Jagrat world is Mithya.</b></li> </ul>
---

- This is Srouti Prakriya Moksha.
- Neither worried about birth or death.
- All happening in changeless me which is ever free.
- Not worried about continuing process of world Phenomenon.
- By taking course of Sankhya, what did we do?

### **c) Nirastha Asesha Vikara Aikatmayam :**

- Saying Anatma is Saguna, we can establish Atma as Nirguna.
- We temporarily accepted Anatma but really there is no Anatma at all.

## Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena  
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

### Aikatmayam :

- Nonduality of Atma, Sakshi.
- Free from all modifications.

### How do you accomplish this?

- By compromise method.
- Modification transferred to Anatma.

(+)	(-)
- Have place to transfer.	- Secondary changing, deadly entity established.

### d) Upapattibihi Pratipaditam :

- By reasoning of Drk Drishya Viveka.

## Nirvana Shatkam :

मनोबुद्ध्याहङ्कारचित्तानि नाहं  
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।  
न च व्योमभूमिः न तेजो न वायुः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १

Mano Buddhi Ahankara Chitta Ninaham  
Nacha Shrotra Jihve Na Cha Ghrana Netre  
Nacha Vyoma Bhoomir Na Tejo Na Vayu  
Chidananda Rupa Shivoham Shivoham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- **Not body, mind, indirectly accept duality.**
- **Meditation compensated by restating, I alone am appearing as Ahamkara.**
- It is my own inferior manifestation.
- Not worried about their existence, I don't want to escape from them.
- No question of escaping because there is no second thing from which I should runaway.
- Remove running away mode of thinking.
- First 50 years – Want long life.
- Last 50 years – Pray for short life.
- Neither way I pray, whole life drama is in me Atma Chaitanyam, without affecting me, Atma.
- Not threatened by short or long life.

- Na Jivite, Na Marane.. Kuryat.
- Srouti Moksha – No Raaga, Dvesha towards life or death.

**e) Atah Adhunam :**

- One side sloka.
- By taking recourse to Vedantic Prakriya which resembles Sankhya.
- Gita – Chapter 2 – called Sankhya Yoga.

Vedanta	Sankhya
Advaita Darshanam	Dvaita Darshanam

- Fundamental difference of Dvaita, Advaita Bheda.

**f) Sroutam Advaita Prakriyam :**

- Taking recourse to that.

## Verse 84 :

अस्तु वा परिणामोऽस्य दृशेः कूटस्थरूपतः ।  
कल्पितोऽपि मृषैवासौ दण्डस्येवाप्सु वक्रता ॥ ८४ ॥

*astu vā pariṇāmo 'sya dṛśeḥ kūṭastha-rūpataḥ  
kalpito 'pi mṛṣaivāsau daṇḍasyevāpsu vakratā*

Let it be said that there is illusory change in Consciousness. Since it is by nature immutable, the change [ascribed to it] is false, like the crookedness of the stick in the water. [Chapter 2 – Verse 84]

- What is difference?

Buddhi	Sakshi
Changing Knower	Changeless Knower

- Now I am changeless Sakshi, I myself become changing knower also.
- Both statuses attributed to me only.

### a) Asya Drishe :

- For this Sakshi Chaitanyam.

### b) Kutasta Rupataha :

- Which has got changeless nature.

### c) Parinamaha Astu :

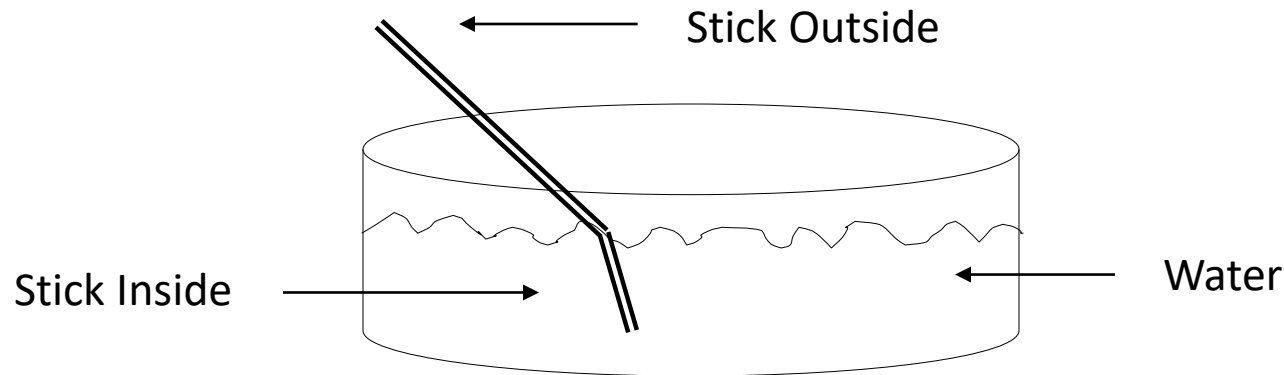
- Let Sakshi itself obtain enjoyer status also (through reflection phenomenon).

#### d) Parinami Pramanena Astu :

- I am the changeless Sakshi and also Ahamkara, Karta, Bokta.
- Pattum Naane, Bavamum Naane.. Song.
- I am the song and lyric.
- Change in status is Mithya, Mrisha.

#### e) Dandasya Apsu Vakrata Iva :

Example :

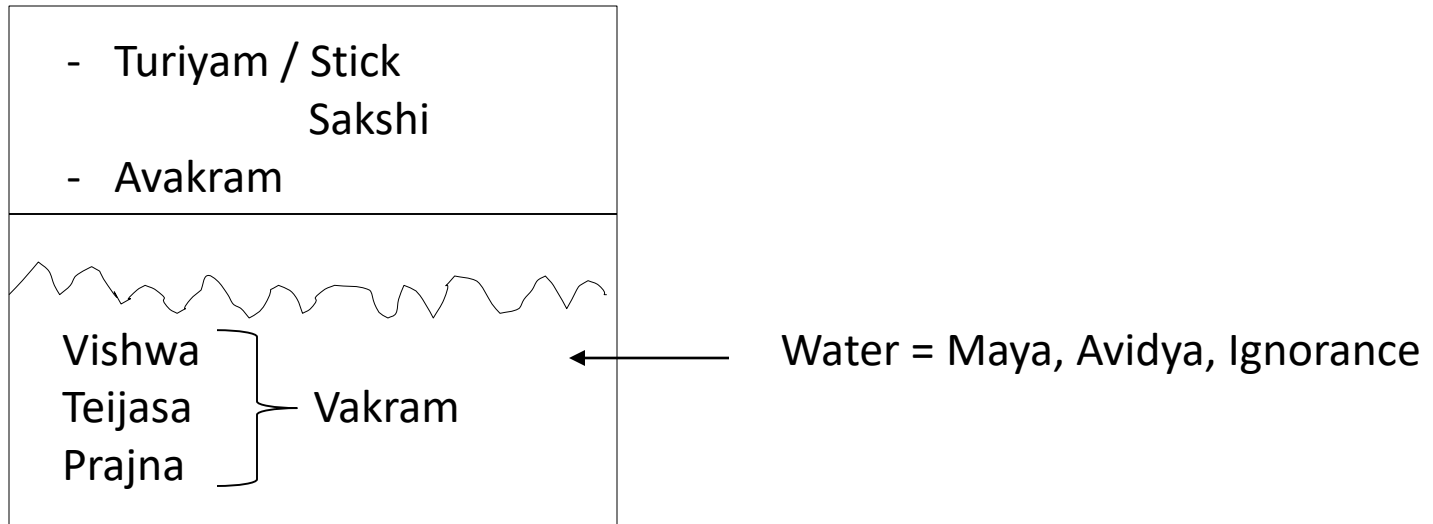


#### Avakra Stick :

- Straight stick in transparent glass container with water.
- When stick under water seen from distance, stick seen with Vakram (Bend).

Experientially	Really
Vakram	Avakram

- Don't have to take out stick and make it Avakram.
- Even when it is appearing as Vakram, understand it is only Avakram.



- In Maya Avidya waters Asamsari Avakra Sakshi appears as Vakra Ahamkara.

Capital I	Small i
<ul style="list-style-type: none"> <li>- Avakram, Sakshi, Changeless.</li> </ul>	<ul style="list-style-type: none"> <li>- Vakra, Changing Ahamkara.</li> <li>- Not 2<sup>nd</sup> stick, Ahamkara.</li> <li>- My own form appears with Name and form.</li> </ul>

- To become Avakra, what should I do?
- Not sit in Samadhi.
- Get knowledge of Turiya Atma.

- Let waters of mind and Maya be there.
- I am Nitya Avakra, Mukta Svarupa Sakshi.
- What Sadhana should I do?

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

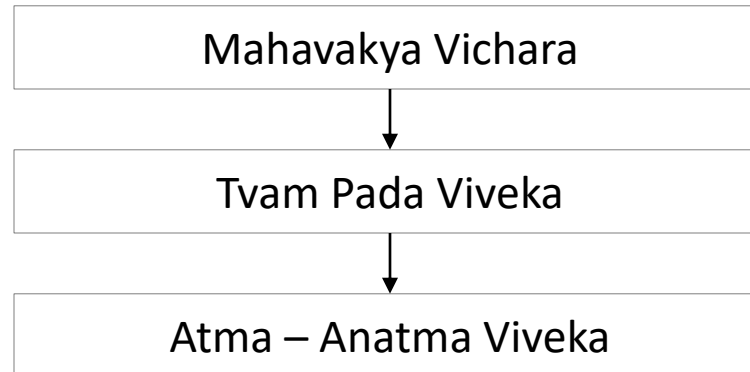
*Om purna-madah purna-midam purnat purnam-udacyate,  
Purnasya purna-madaya purna-meva-vasisyate  
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

### Revision :

- In Verse 84, Sureshvaracharya getting away from main discussion, giving us a side note. So that we will not have a misconception.

### Main topic :

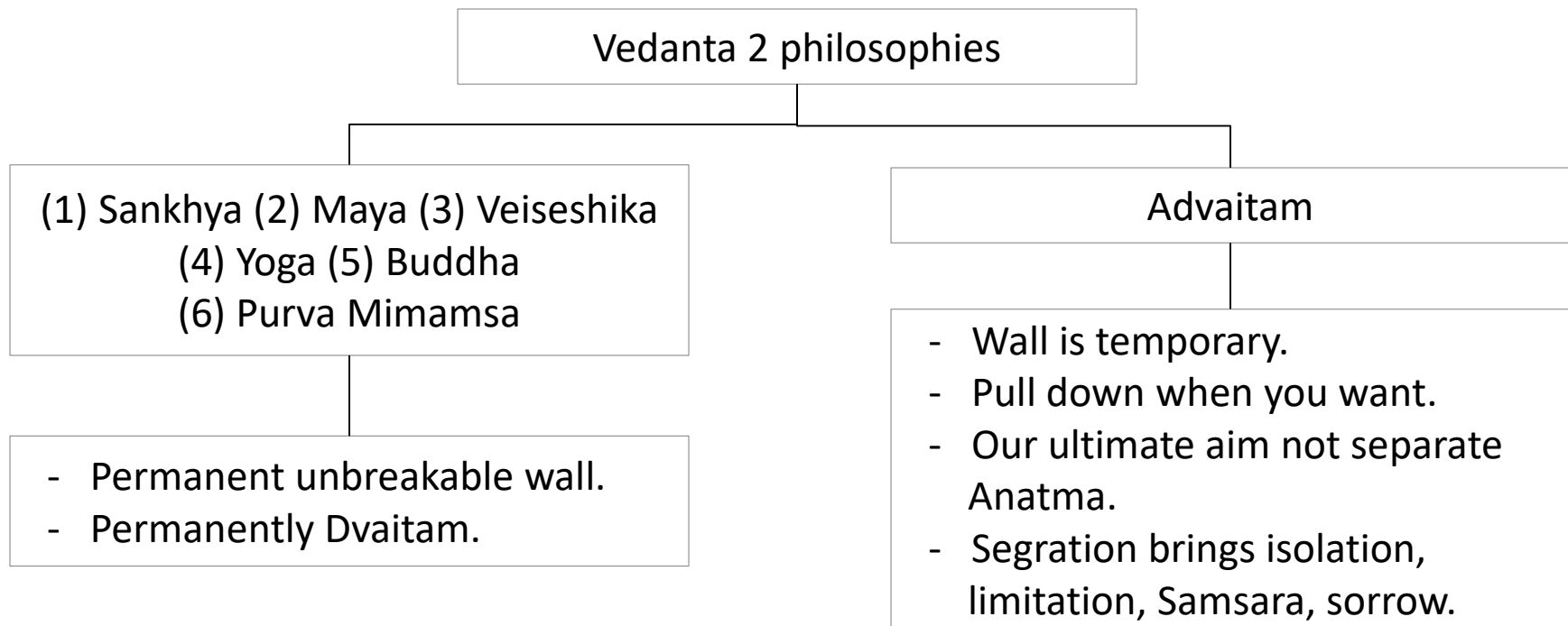


### 1<sup>st</sup> Stage :

- Teacher deliberately creating division between Atma and Anatma.

- Compromises with real teaching for students benefit by saying :

Anatma	Atma
<ul style="list-style-type: none"> <li>- Drishyam</li> <li>- Savikaram</li> <li>- Sagunam</li> <li>- Jadam</li> <li>- Savikalpam</li> <li>- Dukham</li> </ul> <p>↑ "Anatma, wall Built by Sankhya</p>	<ul style="list-style-type: none"> <li>- Drk</li> <li>- Nirvikaram</li> <li>- Nirgunam</li> <li>- Chetanam</li> <li>- Nirvikalpam</li> <li>- Sukham</li> </ul>



**Temporarily we say :**

I	World
Am Atma	Anatma

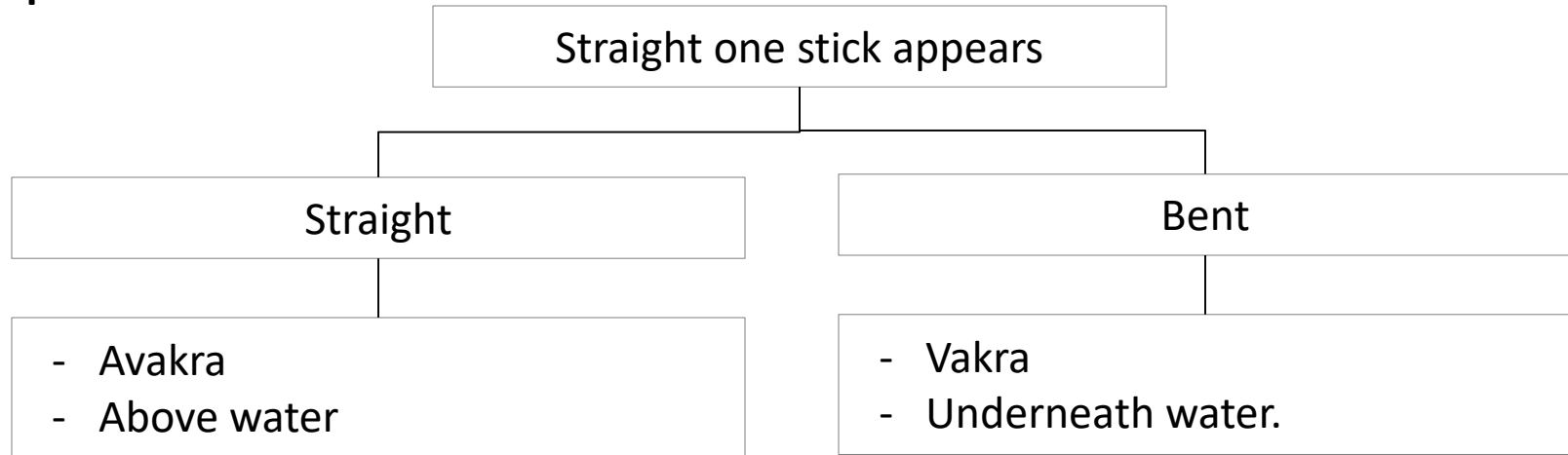
**Ultimate Teaching :**

- Anatma not different from me, not separate, frightening entity.
- Moksha – Not to take you away from world, Anatma, 3 Sharirams, 5 Koshas, 3 Avastas.

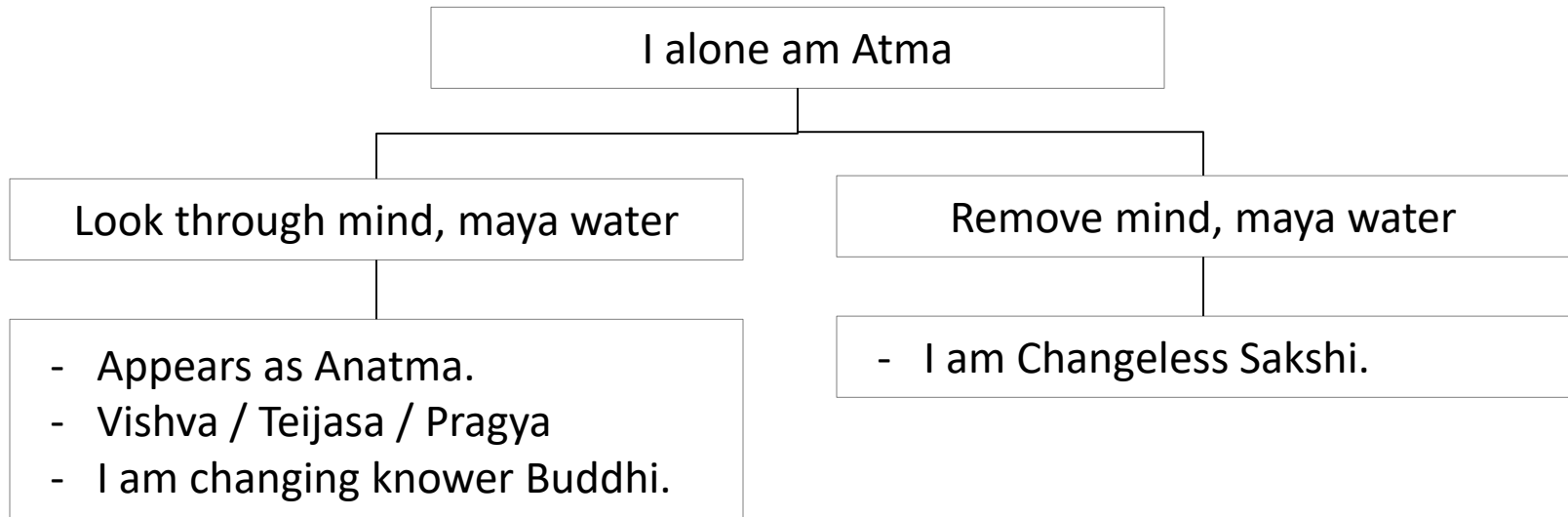
**Moksha :**

- Is understanding I – Turiyam alone am appearing as Anatma also likes Waker alone appears as dreamer, sleeper.
- Vishva / Teijasa / Pragma are nonsubstantial Nama Rupa, they can't threaten me, the Sakshi at any time.
- I am fearless, Abayam Sakshi, Advaita Atma.
- I alone appear as Anatma. There is only one reality.
- There is seeming division.
- I – as Ahamkara need not run away from the world.

## Example :



- Remove water, discover one straight stick alone exists.



- I am very efficient actor playing many roles.
- I am Atma Rama and Anantha Rama.

### **Sureshvaracharya Says :**

- Don't make Anatma wall too strong.
- When Guru says Tat (Sakshi) Tvam Asi, wall has to be broken down.
- Make Ahamkara wall as dismantable wall, not Iron curtain.
- Kalpita Asau Mrisha Eva, Apsu Dandasya Vakrata Vatu.
- Like Danda appearing as though Vakra in the waters.
- To make Vakra straight what should I do?

### **Common Answer :**

- Take stick out of water.
- Never say this, even when stick is under water, it only appears to be bent.
- Without taking stick out of water, I should say, stick is Avakra. This is called Jnanat Kaivalyam.
- To be liberated, I need not give up body or wait for Videha Mukti.
- Even when body is there or depart, I am not afraid.
- I am seeming Vakra Danda, even when I appear Samsari I am Mukta. This is liberation.

## Verse 85 :

षट्सु भावविकारेषु निषिद्धेष्वेवम् आत्मनि ।  
दोषः कश्चिदिहासक्तुं न शक्यस्तार्किकश्रुभिः ॥ ८५ ॥

*ṣaṭsu bhāva-vikāreṣu niṣiddheṣv evam ātmani  
doṣaḥ kaścīd ihāsaktuṃ na śakyas tārṁkika-śvabhiḥ*

Since the six kinds of changes have been negated of the Self, no defect whatsoever can be associated with it by the dogs of logicians. [Chapter 2 – Verse 85]

- Continuation of foot note.
- Instead of saying Buddhi is changing knower, Sakshi can happily declare.
- I myself am appearing as changing knower – Ahamkara.
- Instead of saying there is a Buddhi and it is Anatma, and Buddhi is changing knower say differently.
- I Atma alone am the changing knower also.
- Changing knower status is superimposed status on Turiya Sakshi.
- I continue to be changeless Atma even when I am changing knower in Vyavaharika Maya Jagat medium, I am not affected.

### a) Evam :

- In this manner, I learn to say, I am seemingly changing knower of the world.
- World does not affect me. Because my knowerhood and changes are Mithya.

**b) Shatsu Bava Vikaresu :**

- All 6 modifications belonging to changing knower, Pramata.

**c) Atmani Nishidesu :**

- Is only Mithya Superimposed condition on Anatma.
- Therefore, they are really not present in Atma, real me, higher me.

**d) Nishidesu :**

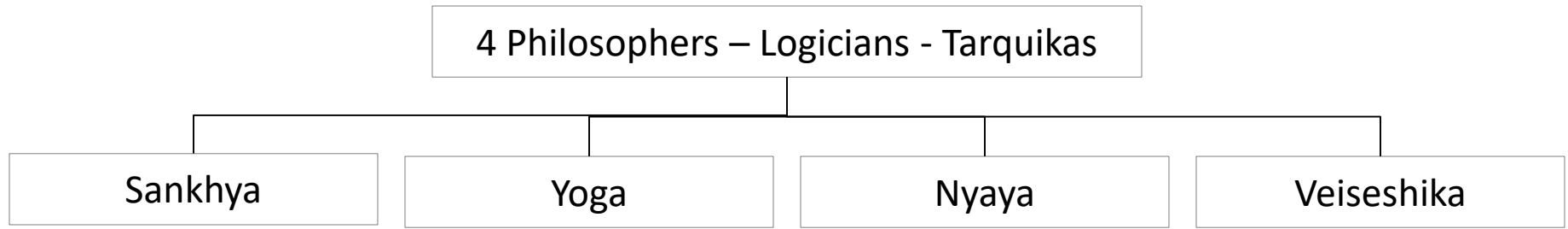
- Changes are negated, accept experiencability.
- Experiential knower of house, tree, man, continues but that experience is Mithya.
- As good as not there, falsified, negated.

**e) Kashchit Dosha, No dosha in the form of Samsara.**

- Knower includes experience also.
- Experiencer is called Samsara.
- Experiencer alone experiences Varieties of Prarabda.
- I Atma, Satyam not affected by any one of them.
- No Dosha, Samsara Problem Iha, in the Atma, Paramartha I.

**f) Asaktum Shakyaya :**

- No Dosha can be attributed to Real I.
- Sanj – Dhatu – infinity of purpose.
- Vakra Seen and experienced but even then I am Nitya Avakraha.



- All Veidikas, accept Vedas unlike Buddhists and Jains who are Aveidika, Nastikas.
- Tarquikikas use both Sruti and Yukti but give more importance to Tarqa – Logic, not Sruti Pradhana.

Tarquika	Purvamimamsaka and Vedantin (Uttara Mimamsaka)
<ul style="list-style-type: none"> <li>- Tarqa – Pradhanam</li> <li>- Sruti – Apradhanam</li> <li>- Main teaching dropped from Vedas.</li> <li>- Take convenient parts.</li> <li>- Adjust Veda.</li> </ul>	<ul style="list-style-type: none"> <li>- Sruti – Pradhanam</li> <li>- Tarqa – Apradhanam / Subservient</li> <li>- Tatu Tvam Asi</li> <li>- I am free, Jivatma / Paramatma - Aikyam main teaching of Veda accepted.</li> <li>- I am free – real Paramartika Satyam.</li> <li>- I am bound, lower, Vyavaharika Svarupam.</li> </ul>

### Sureshvaracharya :

- Once you have 2 order of reality, tarquikas can't challenge teaching.

### **g) Tarquika – Shvastihī – Like Barking of Dogs.**

- Why are you like dog continuously barking – “You are Samsari, you have to be liberated.”

### **Vedantin :**

- You are Asamsari, Samsari is like Vakra Dandavatu, bent stick aberration.
- I am Nitya Avakra Atma Asmi. Therefore Sankhya, Yoga, Nyaya, Veiseshika, Na Shakyaya, can never challenge.
- I am free here and now even when tears are rolling.
- I am tearless, divisionless Sakshi Atma is teaching.

## Verse 86 – Introduction :

प्रकृतमेव उपादाय बुद्धेः परिणामित्वम् आत्मनश्च  
कूटस्थत्वं युक्तिभिः उच्यते ।

*prakṛtam evopādāya buddheḥ pariṇāmitvam ātmanaś ca  
kūṭasthatvaṃ yuktibhir ucyate*

Going back to the subject-matter, the changing nature of the intellect and the immutability of the Self are stated through reasoning. [Introduction - Chapter 2 – Verse 86]

- Sureshvaracharya comes to original teaching.
- Verse 84 + 85, establishes Atma – Anatma. Division is not there at all. That is our destination. Now provisionally accept division.
- I am Atma, Sakshi, Buddhi Ahamkara is Sakshyam.
- Temporarily admit Dvaitam.

### a) Prakṛta Medha Upadaya :

- Reverting to present topic Atma – Anatma temporary duality.
- Upadaya – accepting duality.

### b) Buddehe Parinamitvam :

- We are going to establish Anatma Buddhi alone is changing knower.
- It does not change by itself, because it is Jadam.
- Blessed by me, borrowing Chidabasa from me Sakshi, insentient Buddhi becomes sentient, changing Ahamkara, Pramata, knower.

- I am original consciousness, neither Chidabasa, Buddhi nor knower, nor changing entity is current approach.
- Buddehe Parinamitvam Atmana - Separate status.
- Sakshi is Atma neither mind, Chidabasa, Ahamkara nor knower, any changing entity.

**c) Kutasta :**

- Sakshi is changeless observer knower Ahamkara is observed.

**d) Iti Yuktibihi Uchyate :**

- This idea is established by appropriate reasoning.

**e) Yuktibhi :**

- By appropriate reasoning this is established.

**Verse 86 : Important**

प्रत्यर्थं तु विभिद्यन्ते बुद्धयो विषयोन्मुखाः ।  
न भिदावगतेस्तद्वत् सर्वास्ताश्चिन्निभा यतः ॥ ८६ ॥

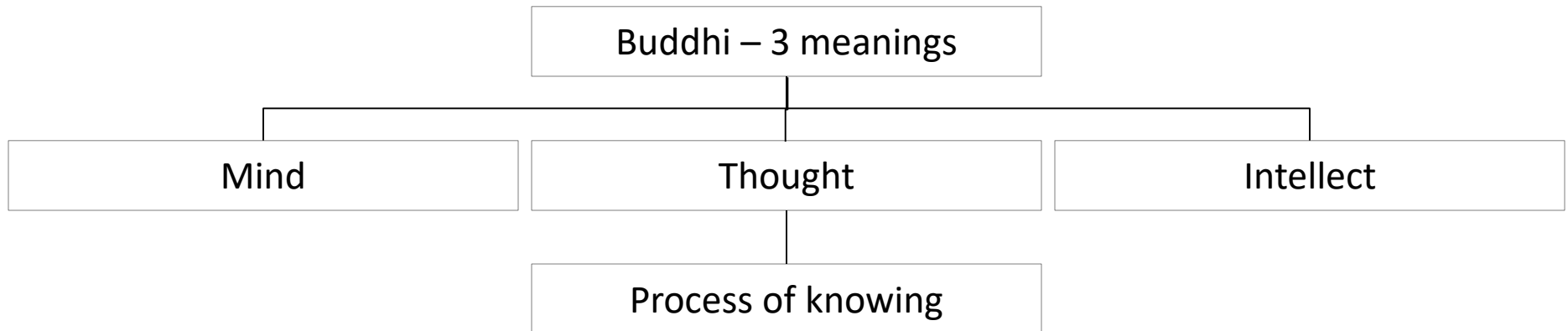
*praty artham tu vibhidante buddhayo viṣayonmukhāḥ  
na bhidā 'vagates tad-vat sarvās tāś cin-nibhā yataḥ*

The modifications of the intellect which are object-oriented change from object to object. In the same way, there is no change in consciousness, for all of them are revealed by consciousness. [Chapter 2 – Verse 86]

- We become dualists.

I Sakshi	Mind / Buddhi
- Chetanam	- Jadam - Has Chidabasa and therefore functions as knower.

- To know world, buddhi generates thoughts.



- How knowing process takes place?
- How thoughts are generated?
- Every thought gets associated with a particular object.
- Thoughts assumes shape of object.

### Example :

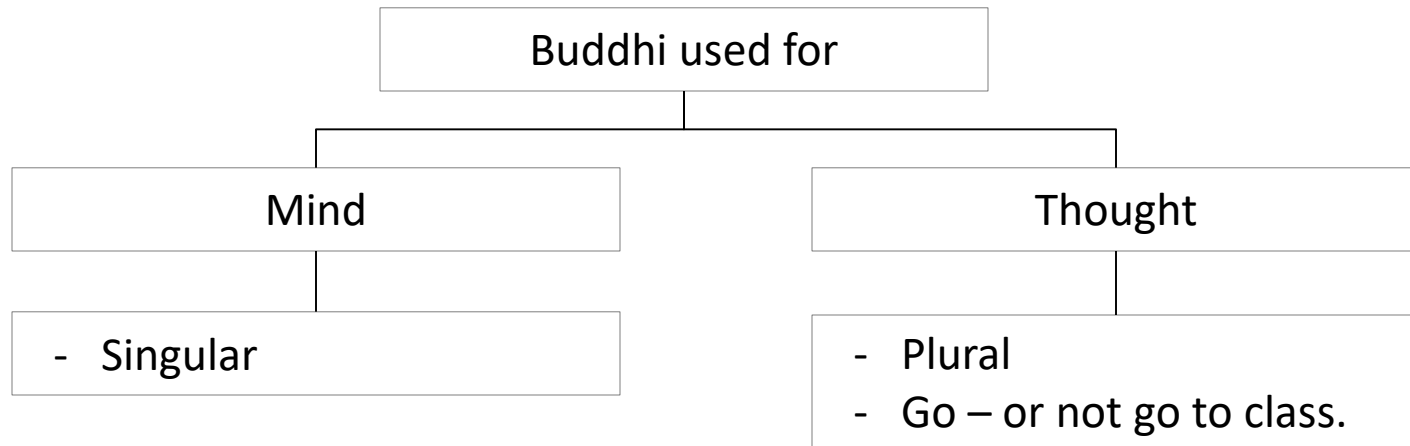
- Ghatakara Vritti.
- Vritti becomes process of knowing.
- I don't do anything, I – consciousness am Sakshi.

- In front of me, Buddhi develops thoughts, becomes Varieties of cognitions, experiences.

### **Epistemology :**

- Mechanism of knowing.

### **a) Buddhayaha :**



- Here through thoughts.

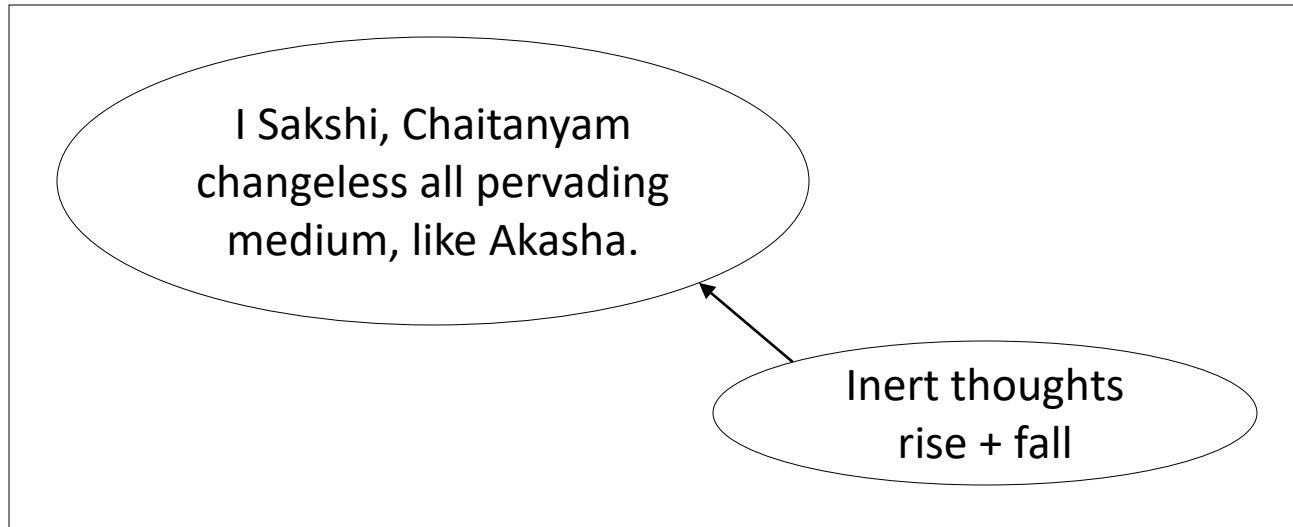
### **b) Vishaya Unmukha :**

- Thoughts directed towards objects – Shabda, Sparsha, Rupa, Rasa Gandha.
- Thoughts turned outwards, facing objects.

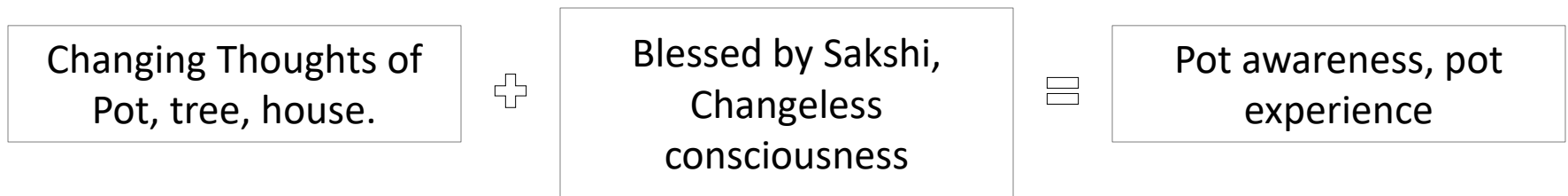
### **c) Vibhidyante Pratiartham :**

- Thoughts are constantly flowing in the mind, keeping with every sense object.
- Mind listening to class has modification, Parinamitvam.

- Every thought is Jadam, inert, by itself can't become knowledge, cognition, experience.



- Thoughts get, associated with consciousness.
- Thoughts originate in changeless consciousness.
- When Buddhi Vritti gets Sambanda association with Chaitanyam, the thought become specific awareness.

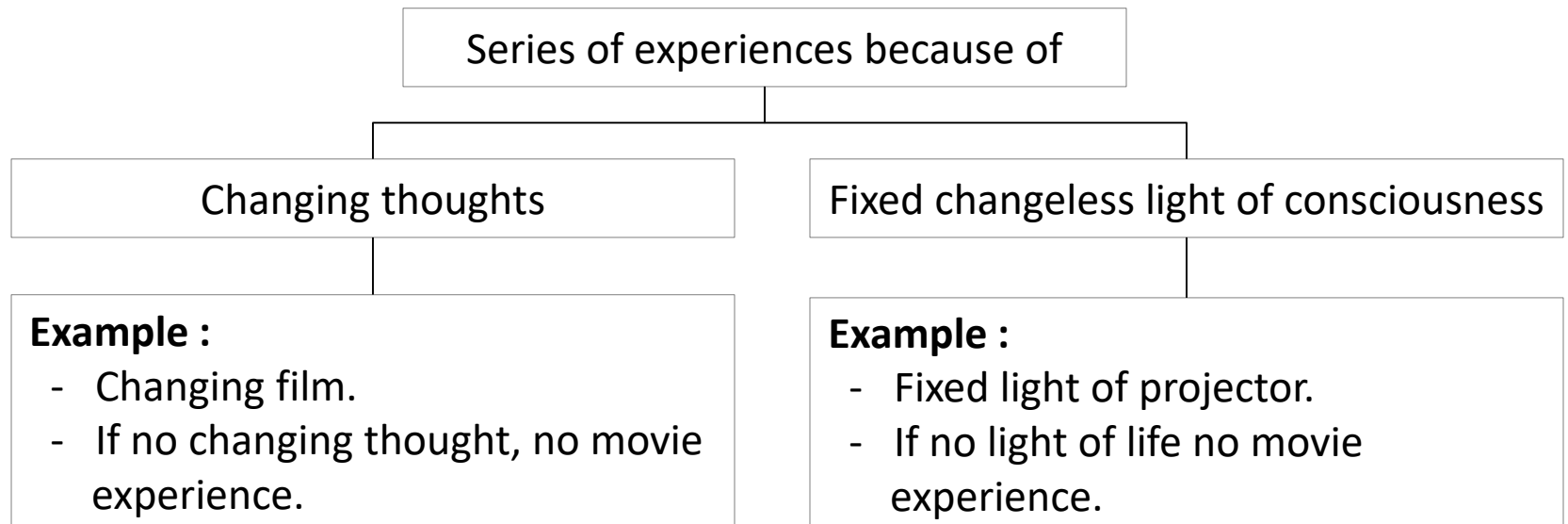


- We say Buddhi is knower or experiencer of pot.
- When there is change from pot experience to tree experience, what is mechanism?

- Tree thought + Consciousness = Tree cognition.
- When pot thought goes away, consciousness does not go away.
- When tree thought arises and if no consciousness, inert tree, thought can't be tree knowledge, cognition or experience.

### Conclusion :

- When thoughts flow, consciousness cannot and should not seize to flow.
- Consciousness I, Am Aparinami, changelessly present.
- What is proof?
- Next thought becomes cognition because of my continuity.
- If I don't continue, 1<sup>st</sup> knowledge will take place alongwith that 1<sup>st</sup> thought, consciousness will disappear.
- 2<sup>nd</sup> / 3<sup>rd</sup> knowledge not possible.



## Conclusion :

- **Series of flowing experiences take place only because of changing thought in the presence of changeless me, Chaitanyam.**
- Therefore, I am eternally changeless Chaitanyam principle in the universe, God principle ever there in Paramartika Plane.
- Birth of Body, thought, waking, dream, sleep, experiences come and go in Anatma plane, Vyavaharika plane.
- Don't be carried away by fleeting thoughts giving fleeting experiences.
- Don't say I have problem and when will I get freedom from Samsara, Videha Mukti.
- Greatest Viparita Bavana is looking for Videha Mukti.

## Sureshvaracharya :

- Make liberation the present reality, the only way out of Samsara.

## Aim of Vedanta :

- Realty always real, past, present, future.
- Student should stop looking for future Moksha.

## d) Avagathehe Bhida Nasti :

- Avagathe : Consciousness.
- **During flow of thoughts consciousness does not have arrival and departure.**
- Local water is pollutable, have to change fish tank water once a week! Fish is constantly moving like thoughts.

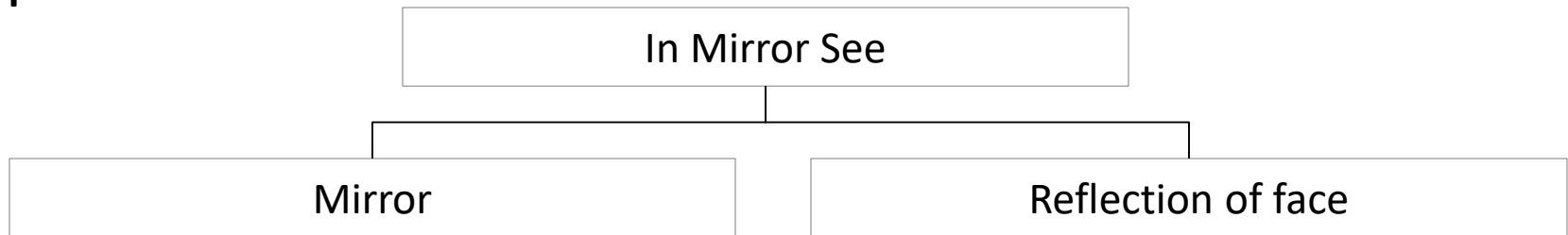
## Atma Bodha :

- Atma Khalkal – Atma water can't be polluted by worst, terrible form of Samsara.
- Biological, Psychological, emotional Upheavals.
- We empty consciousness, not bring fresh consciousness in sleep.
- Worst form of emotional pain is only a thought, will come and go.
- For me the Avagathi Consciousness Bhida Nasti, no change, no pollution why?

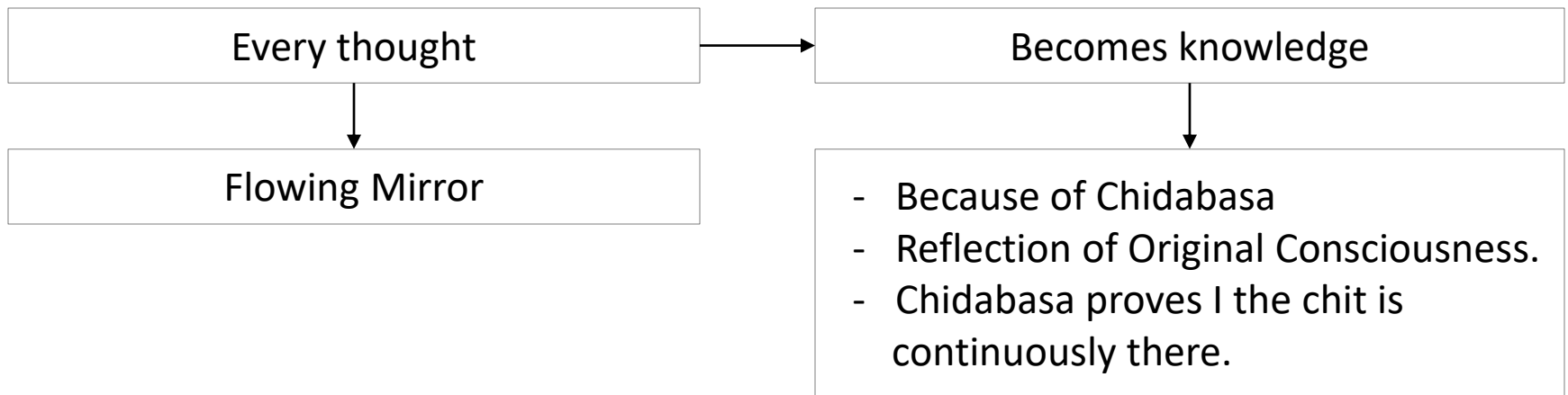
## e) Sarvataha Chin Nibha Yataha :

- What is the proof that I am continuously there?

### Example :



- Keep changing mirrors 1, 2, 3.
- Face continues, mirrors continuously flowing.
- I the original face, not going with the mirror.
- What is proof?
- My reflection, not changing.
- In every mirror, reflection continues, original face continues, Reflection continues.



- Chin Nibha- Mirrors are endowed with reflection, Chidabasa Vantaha.
- All have got Chidabasa.
- What is proof that they have Chidabasa?
- If thought does not have Chidabasa, reflected consciousness, thought will be Jadam, not known.
- If thought is Jadam, it can never be called cognition, experience, knowledge.

**f) Yataha :**

- Therefore Chaitanyasya Bhida Nasti.
- Bhida Avagathe Na Asti



Change in Chaitanyam is not there.

**g) Tadvat :**

- Unlike the thoughts, Chaitanyam does not have, change.

## Verse 87 - Introduction & Verse 87 :

स्वसम्बद्धार्थ एव ।

सावशेषपरिच्छेदिन्यत एव न कृत्स्नवित् ।

नो चेत् परिणमेद् बुद्धिः सर्वज्ञा स्वात्मवद् भवेत् ॥ ८७ ॥

*sva-sambaddhārtha eva*

*sāvaśeṣa-paricchediny ata eva na kṛtsna-vit*

*no cet pariṇamed buddhiḥ sarvajñā svātma-vad bhavet*

[The intellect cognizes] only that with which it is related. [Introduction]

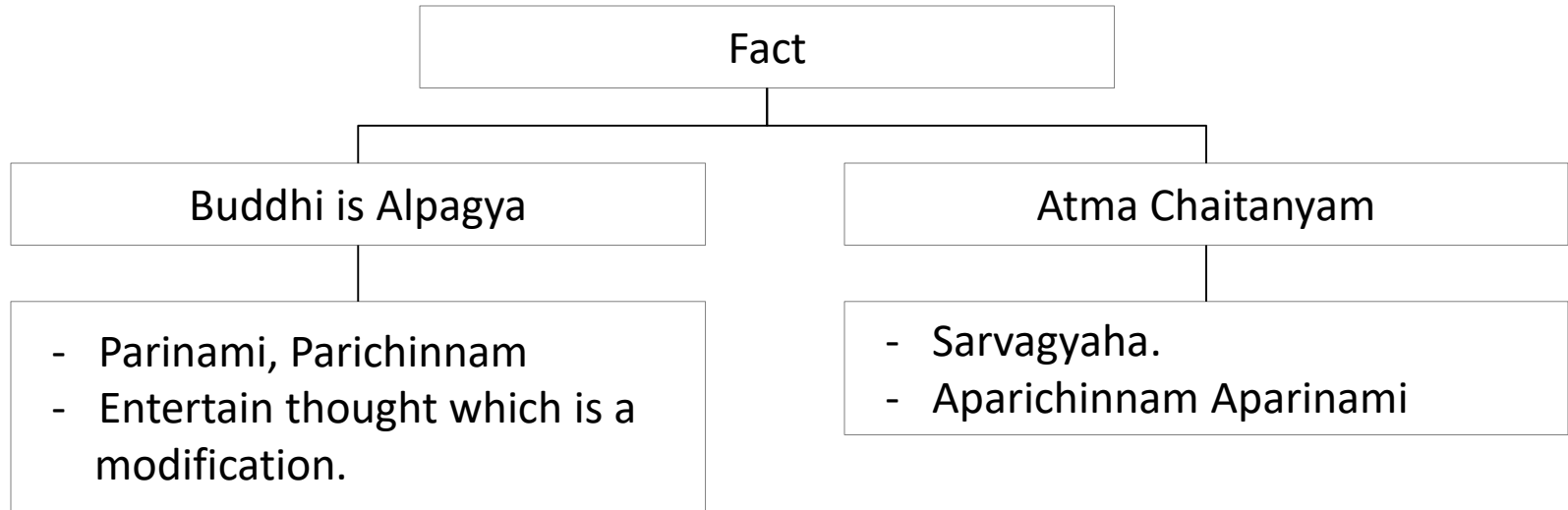
The intellect cognizes [a few], leaving out many things, and so it does not cognize all. If it does not change, it will be omniscient like the Self. [Chapter 2 – Verse 87]

- Profound, beautiful, significant verse, not discussed elsewhere.
- Buddhi becomes knower and gains knowledge by generating thoughts.
- Every specific knowledge requires specific thought.
- By seeing face of person will get general knowledge.

Specialist	Sees / Specific knowledge
<ul style="list-style-type: none"><li>- Ophthalmologist</li><li>- Dentist</li><li>- Dermatologist</li></ul>	<ul style="list-style-type: none"><li>- Eyes</li><li>- Teeth</li><li>- Skin</li></ul>

- Buddhi has tedious process of generating specific thought for every event experience or object in creation.
- It can never become Omniscient.

- It will always be limited, alpsicent in knowledge, 20,000 new words added every year in dictionary.



### Revision :

- Unique argument to differentiate Sakshi and Ahamkara mind, knower and Buddhi.

Sakshi	Buddhi
<ul style="list-style-type: none"> <li>- Changeless knower principle.</li> <li>- Sarvagyaaha, Omniscient.</li> <li>- Knows without a process.</li> <li>- All knower</li> <li>- Bagawan is Nitya Sarvagyaaha.</li> <li>- God is always omniscient.</li> <li>- Sarvagyatvam and Nitya Sarvagyatvam go together.</li> </ul>	<ul style="list-style-type: none"> <li>- Changing knower principle.</li> <li>- Asarvagyaaha.</li> <li>- Knows through a process.</li> <li>- Can never be omniscient.</li> <li>- Every knowledge requires slow tedious process of flowing thoughts.</li> <li>- Microcosm, macrocosm, galaxies.</li> </ul>

Sakshi	Buddhi
<b>Vice Versa Argument :</b> <ul style="list-style-type: none"> <li>- Whoever is all knower, Atma, Paramatma, Brahman, should not be knowing things through a process.</li> <li>- For all knowing, knowing can't be a process.</li> <li>- If he is going to become Sarvagya through a process, before not Sarvagya.</li> <li>- Paramatma all knower without undergoing change.</li> <li>- Whoever is all knower has to be changeless knower.</li> </ul>	<ul style="list-style-type: none"> <li>- Where knower is knower through a process, it can never be all knower.</li> <li>- Buddhi – not all knower.</li> <li>- Therefore changing knower.</li> </ul>

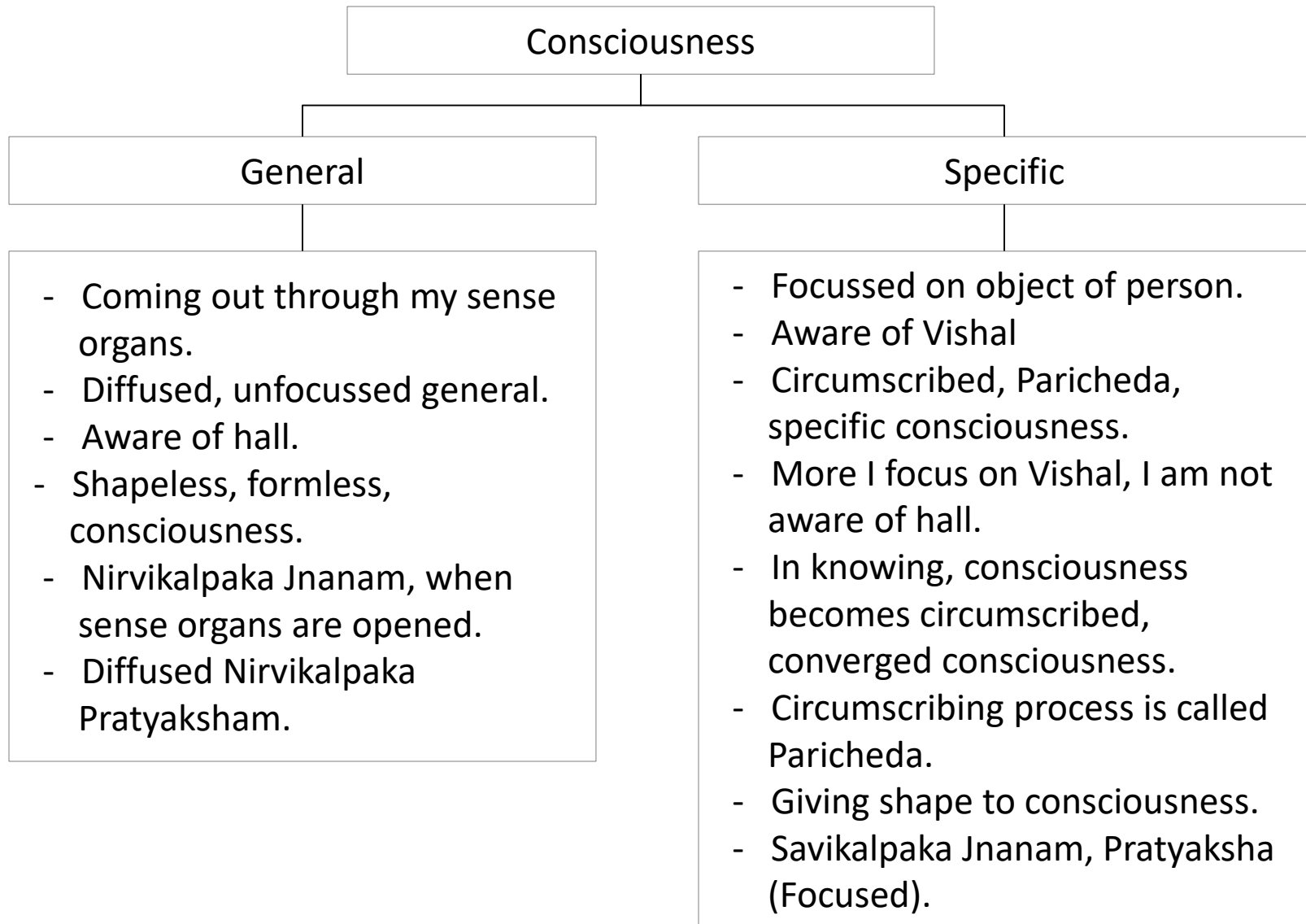
**a) Buddhi is Savisesha Parichedini :**

- Limited, changing knower.

Parichedaha	Parichedini
<ul style="list-style-type: none"> <li>- Knowledge</li> <li>- Objectification</li> </ul>	<ul style="list-style-type: none"> <li>- Knower</li> </ul>

- Technical term in Tarqa Shastra.
- Desha Kala, Vastu Paricheda, Limitation.

- Why knowledge called Paricheda?



- Knowing process is called Paricheda or knowledge itself is called Parichedaha.
- Parichedini = Knower.

- Parichedini = Knower.
- Buddhi is Savishesha Parichedini limited knower, Asarvagya because it has to know by a process, one by one.
- Diffused consciousness in class room and specific consciousness in a student.

**b) Ataha Na Krtsnavitu :**

- Therefore Buddhi being changing consciousness, knower Buddhi can't be omniscient.
- Suppose Buddhi is nonchanging, Anvaya Vyatireka Logic.

**c) Vyatireka :**

- Buddhi Na Parinami Chet : If Buddhi does not require a process of knowing, what is advantage.

**d) Sa Buddhi – Sarvagya Bavet :**

- It would have become omniscient like Ishvara – or Brahman, Svatma Vatu.
- Buddhi by experience not omniscient.
- Therefore Buddhi is changing knower different from Sakshi.

## Verse 88 – Introduction :

अतोऽवगतेः एकत्वात् ।

*ato 'vagater ekatvāt*

Therefore, since consciousness is one, [it follows]. [Introduction – Chapter 2 – Verse 88]

### Therefore, Conclusion :

- Buddhi is changing knower, not omniscient, is different from person to person.
- Physics knower not economics knower.
- Sakshi – changeless, Omniscient knower.
- Therefore has to be Ekam, only one behind all buddhis.

### a) Ataha, Avagathe, Sakshi Chaitanyam Ekatvat :

- Omniscient consciousness has to be only one.
- I don't know everything, means, you have slipped to Buddhi, unknowingly.
- Sakshi is illuminator of physics, economics, knowledge, all illuminator, omniscient.

### Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānaṃ  
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3] 1148

## Verse 88 :

चण्डालबुद्धेर्यद्-द्रष्टु तदेव ब्रह्मबुद्धिदृक् ।

एकं तदुभयोज्योतिः भास्यभेदाद्-अनेकवत् ॥ ८८ ॥

*caṇḍāla-buddher yad draṣṭṛ tad eva brahma-buddhi-drk*

*ekam tad ubhayor jyotir bhāsyā-bhedād anekavat*

That which is the seer of the intellect of a Candala is also the seer of the intellect of Brahma. What illumines both of them is the one [consciousness], but it appears to be many because of the difference in the illumined. [Chapter 2 – Verse 88]

### I) 2 Meanings :

#### a) Yatu Drashtru :

- All Buddhi illuminating Sakshi Chaitanyam, Atma Chaitanyam only one.
- What type of illuminator.

#### b) Chandala Buddhi :

- Vyashti Chandala – Non-Brahmin, doesn't follow scriptures.

#### c) Samashti :

- Chatur Mukha Brahma Buddhi – Creator.
- Not Nirugna Brahman.
- Consciousness behind micro and macro buddhi is omniscient.

## Taittiriya Upanishad :

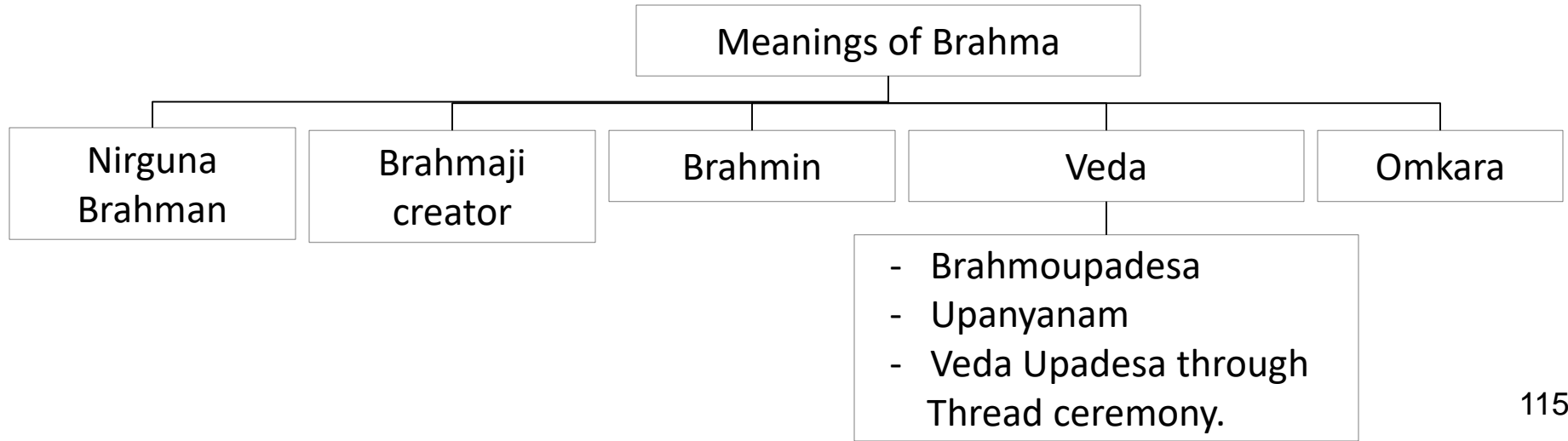
स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।  
स य एवंविद् । अस्माल्लोकात्प्रेत्य ।  
एतमन्नमयमात्मानमुपसङ्क्रामति ।  
एतं प्राणमयमात्मानमुपसङ्क्रामति ।  
एतं मनोमयमात्मानमुपसङ्क्रामति ।  
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।  
एतमानन्दमयमात्मानमुपसङ्क्रामति ।  
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।  
sa ya evamvit asmallokatpretya ।  
etamannamayamatmanamupasankramati ।  
etam pranamayamatmanamupasankramati ।  
etam manomamayamatmanamupasankramati ।  
etam vijnanamayamatmanamupasankramati ।  
etamanandamayamatmanamupasankramati ।  
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse. [II – VIII – 12]

### II) 2<sup>nd</sup> Meaning :

- Brahma = Brahmana.



- Here Brahma used as Brahman, Sakshi behind Chandala Buddhi, and Brahmana Buddhi is ekam, sacred, whether touchable, untouchable bodies.
- Sakshi Cheta Kevaloham Shivoham, Nirgunaha, Ekaha.

## **b) Yadeva, Tadeva :**

- Why repetition, Atma Ekaha is taken for granted.
- Other Darshanas accept Sakshi Atmas different in Jiva to Jiva.

## **I) Sankhya – Kapila Muni :**

- Atma varies as per number of Buddhis.

## **II) Patanjali – Yoga :**

- Practiced Ashtanga Yoga, Nirvikalpaka Samadhi.
- Samadhi reveals Advaitam, but his conclusion is Dvaitam.

## **III) Kaanada Muni :**

- Veiseshika founder.

## **IV) Gautama Muni**

- Nyaya founder.

## **V) Purva Mimamsa :**

- Jaimini

## **VI) Ramanujacharya :**

- Visishta Advaitam.

- Paramatma is all pervading, Jivatmas are there in one Paramatma.
- All Darshanas argue – many atmas are there.
- Sureshvaracharya does not take Atma Ekatvam for granted.
- Hence says Atma in Chandala or Brahmana not different.
- Why I don't experience the pervasiveness, moment you want to experience, you have to become experienter.

- **Experienter means localised.**

- Localised means can't experience.

- **All pervasiveness is only cognitive negation of limitation, not matter of experience.**

- Intellectually negate misconception of limitation.
- I Sakshi am in all bodies, don't try to experience.
- We have deep notion, I am limited.
- There is only one Sakshi, Chaitanyam.

### c) Jyotihi :

- Self evident light of consciousness.

### d) Tad Ubayo :

- It is in both of them, Vyashti and Samashti, Chandala and Brahmana, religiously pure, religiously impure.
- In and through both, only one Atma is there.
- What happens?

### e) Anekavatu Bhati :

- Appears as many because of Bhasya Bhedat, because of plurality of manifesting medium called Buddhi.
- Upadhi, Budhi Basyam, Chaitanya Bhedat.
- Advaita Jyoti, motionless appears to be moving.
- How do I experience many emotions?

### Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं  
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।  
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram  
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |  
jānāmīti tameva bhāntamanubhātyetatsamastam jagat  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

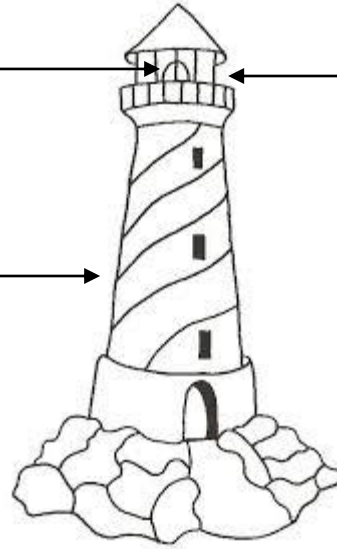
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

## Example :

One powerful Bulb  
motionless (light of  
Sakshi Chaitanyam)

Container, device, Upadhi  
With 5 holes

Lighthouse on Seashore



- Bhasya Bhedat, Ekavatu Chaitanya Bathi.
- Come to binary format, practice to claim that changeless Sakshi, awareness as my real nature.
- Apply in Tat Tvam Asi.

## Verse 89 – Introduction & Verse 89 :

कस्मात् ?

अवस्था-देशकालादि-भेदो नास्त्यनयोर्यतः ।  
तस्माज्जगद्धियां वृत्तं ज्योतिरेकं सदेक्षते ॥ ८९ ॥

*kasmāt*

*avasthā-deśa-kālādi-bhedo nāsty anayor yataḥ  
tasmāj jagad-dhiyām vṛttaṁ jyotir ekam sadekṣate*

Why is it so? [Introduction]

It is for the reason that there is no difference between them due to state, place, time, etc. Therefore, one consciousness always illumines the modes of the intellects of the world.  
[Chapter 2 – Verse 89]

- All pervasiveness of consciousness can't be experienced.
- Moment you attempt to experience, you give birth to division, pervasiveness can never be experienced.
- Therefore consciousness not outside body.
- Lack of experience not proof of lack of existence.
- Therefore you don't have conclusive proof to establish dimension of consciousness.
- As limitation is not proved, consciousness is dimensionless.
- You objectify consciousness, show colour, height, weight... will not be able to objectify consciousness.
- Absence of proof not proof of absence.
- What is proof of all pervasiveness of consciousness?

## 2 Proofs

### Negative

- You don't have proof to establish limitation.
- No Pramana to show limitation of Consciousness.
- Height, Weight – body
- Beyond body, I don't have experience.
- Absence of proof not proof of absence.
- Absence has to be specifically proved.
- No scientist can say consciousness is of this dimension.
- As dimension can't be proved, consciousness not limited.
- Till it is proved it is belief.
- Belief can be limited, limitless nature of consciousness.

### Positive

- Shastra
- No positive proof for Nastika, only for Astikas.
- Sankhya / Yoga / Veiseshika / Nyaya are Astikas.

#### **Gita :**

- Chapter 2 – Verse 24

Gita :

अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya ēva ca |  
nityaḥ sarvagataḥ sthāṇuh  
acalō'yaṁ sanātanah || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

**a) Chaitanyam in Chandala, Brahmana, Avasta Kaladini Bhedaha Nasti :**

- No differentiating attributes or features of consciousness in both Chandala and Brahmana.
- Differentiating attributes seen are of matter.
- Brain, emotion, physical.
- Dukhi, Sukhi are conditions of mind.
- In sleep both are not there.

**b) Bheda – Avasta Bheda, no higher state of consciousness.**

Jnani	Ajnani
<ul style="list-style-type: none"><li>- Not in higher state of Consciousness.</li><li>- Binary format</li></ul>	<ul style="list-style-type: none"><li>- Lower state</li><li>- Δ Format</li></ul>

## Swami :

- I have nothing.
- Samsara Avasta and Mukta Avasta both don't belong to Consciousness but the mind.
- If they had belonged to Chaitanyam, all would have been liberated.
- In Nirvikalpaka Samadhi in Advaita Avastha can't realise Advaita Atma.
- No Avastha like that.
- Jagrat – Dvaita Avastha.
- Bheda belongs to Anatma body, mind.
- Desha Bheda belongs to Anatma.
- Ramas Chaitanyam not located only where Rama is.
- Abhasa Chaitanyam has location.
- Suryaha – one reflected Sun in my house, another house.
- Pratibimba Chaitanyam has location.
- Scientists study Pratibimba Chaitanyam which is located in the Brain.
- Brain has temporary consciousness and looses it.

## Brihadaranyaka Upanishad :

स यथा सैन्धवघनोऽनन्तरोऽबाहयः कृत्स्नो रसघन एव,  
एवं वा अरेऽयमात्मानन्तरोऽबाहयः कृत्स्नः प्रज्ञानघन एव;  
एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनयष्यति,  
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyaḥ kṛtsno rasaghana eva,  
evaṃ vā are'yamātmānantaro'bāhyaḥ kṛtsnaḥ prajñānaghana eva;  
etebhyo bhūtebhyaḥ samutthāya tānyevānuvinayaṣyatiti,  
na pretya saṃjñāstītyare bravīmīti hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya. [IV – V – 13]

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापीपिपन्,  
न वा अहमिमं विजानामीति; स होवाच, न वा अरेऽहं मोहं ब्रवीमि,  
अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥ १४ ॥

sā hovāca maitreyī, atraiva mā bhagavānmohāntamāpīpan,  
na vā ahamimaṃ vijānāmīti; sa hovāca, na vā are'haṃ moham bravīmi,  
avināśī vā are'yamātmānucchittidharmā ॥ 14 ॥

Maitreyī said, 'Just here you have led me into the midst of confusion, sir, I do not at all comprehend this.' He said, 'Certainly I am not saying anything confusing. This self is indeed immutable and indestructible, my dear.' [IV – V – 14]

- Chidabasa has location, Bimba Chaitanyam exists after fall of body.
- 5<sup>th</sup> feature of consciousness.
- Consciousness survives after destruction of Brain.
- It is not accessible because medium for manifestations not there.
- Desha Bheda Nasti.
- Where Am I?
- Ask where I am not.
- Kala Bheda - I belong to 20<sup>th</sup> century refers to body.
- I didn't exist during Adi Shankaras time, refers to Body / Mind complex, not Chaitanyam.

Gita :

न जायते म्रियते वा कदाचिद्  
नायं भूत्वा भविता वा न भूयः ।  
अजो नित्यः शाश्वतोऽयं पुराणः  
न हन्यते हन्यमाने शरीरे ॥ २-२० ॥

na jāyatē mriyatē vā kadācid  
nāyaṃ bhūtvābhavitā vā na bhūyaḥ |  
ajō nityaḥ śāśvatō'yaṃ purāṇah  
na hanyatē hanyamānē śarīrē || 2-20 ||

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

- Where is question of arrival and departure for Chaitanyam in which trillions of bodies come and go.

**Revision :**

- Sakshi – Antahkarana Sukshma Sharira Viveka from Verse 22.
- Why we dwell on this topic so much.
- There is a hidden message for seekers, elaborated in Chapter 18 – Upadesa Sahashri by Shankaracharya.
- Serious student grasps this hidden message, turning point in spiritual journey.
- Can convey this message only secretly to students, not openly.
- Superficial, junior students may misinterpret.
- Every student evaluates himself in spiritual journey only from Ahamkara, Anatma level, natural for human beings.

- In worldly standpoint, we evaluate w.r.t. physical, emotional, intellectual character, behavior, all Anatma.
- Anatma is always evaluated with Varna / Ashrama Abhimana.
- Every ritual based on Gothra, Sutra, Veda.

### **Gita :**

- Among Veda – Aham Samaveda.
- Veda Purva, Anatma based.

### **Karma Yoga :**

- Start as seeker of Moksha.

### **Moksha :**

Junior Seeker	Senior Seeker
<p>- Provisional, compromised definition.</p> <p><b>Gita :</b></p> <ul style="list-style-type: none"> <li>- Vita, Raaga, Baya, Krodha.</li> <li>- Harsha, Amarsha Baya, Udveigaihi Vimuktaha.</li> <li>- Statement of freedom from conditions of mind, attachment, anxiety.</li> <li>- w.r.t. mind, Ahamkara Anatma only.</li> </ul>	<ul style="list-style-type: none"> <li>- What is nature of Atma is definition of Atma.</li> <li>- Moksha defined as Svarupam of Atma, not condition of mind or Anatma.</li> <li>- Unconditional</li> <li>- Nature can't depend on any condition.</li> <li>- Under all conditions, nature remains unchanged.</li> <li>- Fire always hot.</li> </ul>

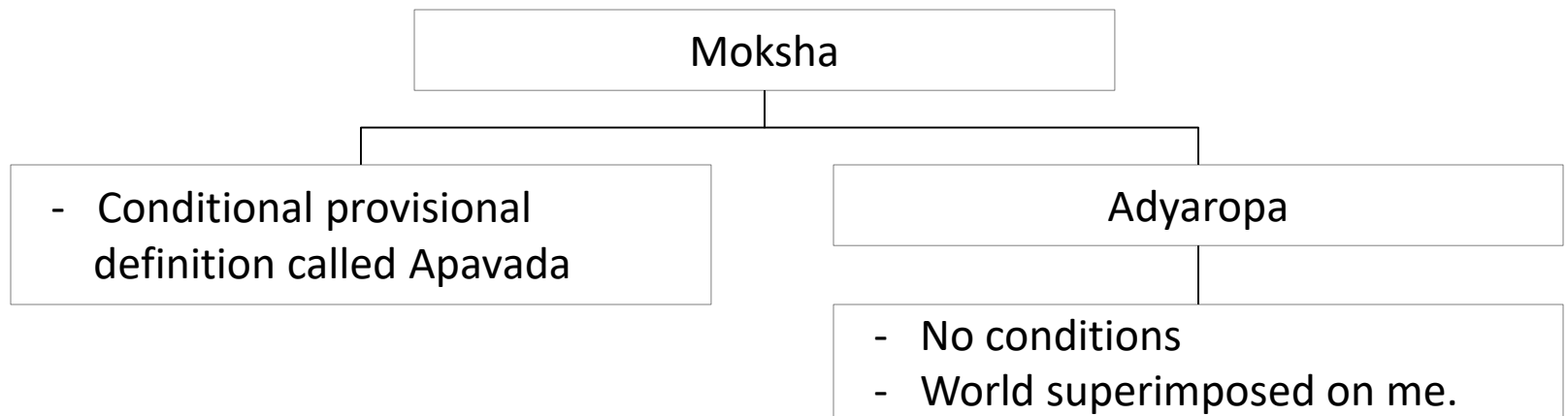
Junior Seeker	Senior Seeker
<ul style="list-style-type: none"> <li>- Moksha only if you have Sadhana Chatustaya Sampatti qualification, condition.</li> <li>- Seeker assesses himself w.r.t. conditions of Anatma Mind.</li> <li>- Conditions, well entrenched in his heart.</li> <li>- Freedom from attachment, anxiety, anger, fear.</li> <li>- Unquestioned, unchallenged for 25 years study of Vedanta.</li> <li>- Self evaluation, Am I Mukta or not.</li> </ul> <p><b>Concludes :</b></p> <ul style="list-style-type: none"> <li>- I am faraway I don't have Sadhana Chatustaya Sampatti.</li> <li>- Increases intensity of Sadhana.</li> <li>- No freedom from Anxiety, anger, attachment (AAA).</li> <li>- Increase Japa</li> <li>- Keep this definition till you come to Tvam Pada Vicahara, Sakshi – Ahamkara Viveka, is Apavada.</li> </ul>	<ul style="list-style-type: none"> <li>- Question definition of Moksha, Sadhana Chatustaya Sampatti as a condition for Moksha.</li> <li>- Go through Sakshi, Ahamkara Viveka and Distance myself from Anatma, Ahamkara, Sharira Trayam.</li> <li>- I understand Vita, Raaga, Baya, Krodha not condition of Moksha but conditions of mind.</li> <li>- Not real definition of Moksha.</li> <li>- I am free from my mind itself.</li> </ul> <div data-bbox="981 739 1835 1092" style="border: 1px solid black; padding: 10px;"> <ul style="list-style-type: none"> <li>- <b>Moksha, not freedom from Anxiety, anger, attachment, but free from mind itself.</b></li> <li>- <b>I am Sakshi Tatvam in which whole world is falsely superimposed including mind.</b></li> </ul> </div> <ul style="list-style-type: none"> <li>- Mind and conditions have no bearing on my nature.</li> <li>- When I am free from mind where is question of presence of Anxiety, anger, attachment.</li> </ul>

Junior Seeker	Senior Seeker
<ul style="list-style-type: none"> <li>- In Adhyaropa Condition, this Anxiety, anger, attachment condition does not exist.</li> </ul>	<ul style="list-style-type: none"> <li>- If there is possibility of Anxiety, anger, attachment, there is possibility of freedom from Anxiety, anger, attachment.</li> <li>- Prasaktasya eva is rule in veda.</li> <li>- If possibility, then talk about it.</li> </ul> <div data-bbox="977 444 1816 618" style="border: 1px solid black; padding: 5px;"> <p><b>Moksha :</b></p> <ul style="list-style-type: none"> <li>- <b>I am Sakshi Chaitanyam, free from Sharira Trayam and their attributes.</b></li> </ul> </div> <ul style="list-style-type: none"> <li>- No question of freedom from Anxiety, anger, attachment.</li> <li>- Revision of definition of Moksha is 1<sup>st</sup> message.</li> <li>- Once you come to Sakshi – Ahamkara Vichara, provisional definition has to be negated.</li> <li>- Moksha = Shifting from <math>\Delta</math> format to binary format.</li> </ul>

### In Binary Format :

- Don't ask am I free from Anxiety, Anger, Attachment.
- **Say :** I am ever free from mind itself, where is question of freeing myself from Anxiety, Anger, Attachment.

- This is hidden message no. 1.
- This is not told by teacher to beginner student as he may misunderstand definition of Moksha.
- I am ever free from mind and conditions, Mukti becomes my very nature as a Sakshi, I don't look upon Sadhana Chatustaya Sampatti as a condition for Moksha.
- Looking upon them as condition for Moksha is misunderstanding real teaching of Vedanta.
- Once I know Moksha is my nature, where is question of conditions.
- Nature is that which is not based on conditions of mind or body.
- I, Sakshi, have nothing to do with entire Anatma Sharira Trayam and their conditions.



- Student should discern during study.
- Last question : Hereafter shouldn't concentrate on Sadhana Chatustaya Sampatti, Anxiety, Anger, Attachment removal.

- Become responsible Jnani and continue to work on Sadhana Chatustaya Sampatti and Anxiety, Anger, Attachment not as Sadhana for Moksha but for Loka Sangraha.
- **For Jnani, Moksha, my nature is unconditional.**
- Loka Sangraha Sadhanam not Moksha Sadhana.
- **Narada Bakti Sutra :**  
Nishchaya Dardya Urdvam.
- Jnani has to protect Shastra also, he is advertisement for Shastra and glory of his guru.
- Jnani based on Anatma behaviour not on Jnanam.
- Jnani should be careful not for Mokshanartham but Shastra Rakshanartham.
- After Sakshi – Ahamkara Viveka, Bakta need not depend upon Sachana Chatustaya Sampatti.
- Sadhana Chatustaya Sampatti belongs to Anatma, Mithya, Adhyastham, don't exist in Atma.
- Where is question of connecting Moksha to them.
- Secret hidden message.
- Student revises definition of Moksha and condition of Moksha after this Viveka.
- Sakshi Sada Vikshate, you are the Sakshi.
- He is witness of Raaga, Baya, Krodha, not possessor of Raaga, Baya, Krodha.
- Understand and claim Sakshi as Svarupam, with this hidden message, see following verses.

## Verse 90 – Introduction :

सर्वदेहेषु आत्मैकत्वे प्रतिबुद्ध-परमार्थ-  
तत्त्वस्यापि अप्रतिबुद्ध-देहसंबन्धाद्  
अशेषदुःखसंबन्धः इति चेत् । तन्न ।

*sarva-deheṣv ātmaikatve pratibuddha-paramārtha-  
tattvasyāpy apratibuddha-deha-saṁbandhād  
aśeṣa-duḥkha-saṁbandha iti cet tan na*

It may be argued that if the Self in all bodies is one, even a person who has realized the supreme reality will experience the sufferings of all, since he is connected with the bodies of the unenlightened. It is not so. [Introduction – Chapter 2 – Verse 90]

### Student misses teaching :

- I am Sakshi of mind.
- I am different from mind.
- I don't have Raaga, Dvesha, Krodha in 3 periods of time.
- I need not work for freedom from them, I am ever free Sakshi.
- I am not limited to this body, I am Sakshi behind every mind.
- I am all pervading Sakshi, different from localized mind.
- Student interprets wrongly.
- I am Atma suffering Raga, Baya, Krodha belonging to my mind.
- I am Sakshi Atma.
- I am Samsari Atma suffering from Raga, Baya, Krodha in one mind.

**Teaching :**

- I am all pervading Atma, Sakshi of all minds.

**Conclusion :**

- I have sorrow of all minds.

**Downtrodden :**

- Working for Moksha of humanity, superior to Vedantin.
- Expansion of Atma, taking on Samsara of all.
- This is Sarva Deheshu, Atma Ekatvam.
- There is only one Atma behind all bodies Pratibuddye Pramatasya.
- Jnani who has understood Atma wrongly has a big project.
- As Jnani, remove Raaga, Baya, Krodha from his mind and all minds because I Atma am behind all minds.

**Apratibuddhi Deha Sambandha :**

- Has taken association with all Dehas.

**Intention of Teacher :**

- Jnani should dissociate from his own mind.
- Instead of Dissociating from his mind in the form of Sarvagata Atma, he gets associated with all minds.

## Basis for wrong Association :

- I am Atma behind all minds.
- Sarva Manah Sambandaha Aham.

## Apratibuddhi Deha :

- Ajnani mind also Sambandhat.
- This Sambandha comes after Vedantic study.

## Verse 90 :

बोधात् प्रागपि दुःखित्वं नान्यदेहोत्थम् अस्ति नः ।  
बोधादूर्ध्वं कुतस्तत्-स्याद्-यत्र स्वगतमप्यसत् ॥ ९० ॥

*bodhāt prāg api duḥkhitvaṃ nānya-dehottham asti naḥ  
bodhād ūrdhvaṃ kutas tat syād yatra svagatam apy asat*

Even prior to enlightenment, the suffering which arises in other bodies does not afflict us. How can it afflict us after enlightenment, when even one's own [suffering] is non-existent?  
[Chapter 2 – Verse 90]

- Beautiful significant verse.

## Gist :

- By Jivatma / Paramatma – Aikyam, Aim of Vedanta is not to make you Ishvara, identified with total mind why?
- With individual mind, I have minor worries, by identifying with total mind, universal mind, becoming Ishvara, I will have total worries, not called Moksha but bigger Samsara.

## What is Aim of Vedanta?

- Vedanta wants to negate both individual and total mind from you through Bhaga Tyaga Lakshana, not to make you Ishvara identified with total mind.
  - Secret : Becoming Ishvara, not a blessing.
  - I am presently worried about family, when it is going through its Prarabda.
  - Love, compassion, have attachment for them.
  - Can't get out.
  - Bhagawan has love, attachment for world, African Children.
  - As Jiva I have no Abhimana with others.
  - This is advantage behind Mahavakya.
  - Otherwise, you will have problem of Jiva worrying about individual or Ishvara worrying about suffering in universe.
- **Ishvara freedom is because of knowledge that all these are Mithya including Ishvara status.**
- Otherwise no peace of mind, Shantakaram.
  - Lord will be worried about torture every second in 14 Lokas.
  - Bhu Loka – Mild, Pathala Loka – Roasting in oil!
  - Bhagawan can't sleep if children suffering.
  - Moksha = Know I am Asanga Atma, neither Jiva – Ishvara, free after knowledge, Aikyam all the time.

### a) Bodhat Prag Api :

- Dukhitvam Nasti of Individual mind.

### b) Anya Dehitvam :

- Sorrow belonging to other minds before self knowledge itself not attached to Atma.
- How can you say, after self knowledge I will have sorrows of all minds.

### Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi māṃ viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānaṃ  
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- How can I take sorrows of total mind as universal self?

### c) Dukhitvam Nasti :

- For Vedantic student.
- Kai Mudika Nyaya – when no sorrow before knowledge, how sorrow after knowledge?
- Somebody elses sorrow taken as his sorrow, even as Ajnani.
- That is the truth.

#### d) Bodhat Urdvam Kutaha Tatu Syat :

- After self knowledge, how can Jnani take sorrows of total mind in the name of Ishvara Aikyam.
- What is the fact?
- After Jnanam I don't take sorrows of others mind.
- Really speaking, I reject sorrows of my own mind.
- I don't take my minds sorrow as my sorrow.
- If mind is going through sorrow, Jnanam helps me to tell that I am Asanga Sakshi.
- I have no connection with the mind also, with sorrow also, both Mithya.
- I can't be touched by them.

#### Atma Bodha :

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।

अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३ ॥

amanastvanna me duhkharagadvesabhayadayah,

aprano hyamanah subhra ityadisrutisanat II 33 II

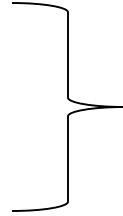
I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for ' the Self is without Prana and without mind, pure and so on' is the commandment of the great scripture, the Upanishads. [Verse 33]

- **I don't have mind, therefore I am ever free from sorrow.**
- This is the message.

## Revision :

### Sureshvaracharya Answers Sankhya Purva Pakshi :

- Sankhya and Vedanta have close affinity.
- Brahma Sutra – 1<sup>st</sup> Pada, most of Adhikaranams are refutation of Sankhya.
- Sakshi – Mind
- Atma – Anatma
- Atma – Mind
- Sankhya claps hands, encourages.
- At the end, Atma different from mind is one, all pervading, as per Advaitin.



Viveka both Agree

## Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñāṃ cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānaṃ  
yat tajjñānaṃ mataṃ mama || 13-3 ||

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Atma Ekatvam, Sankhya shocked.
- How Atma behind all Antahkaranams.

- If I am in all minds, I will be associated with all minds Dukham, pain, big Samsari.
- Before Atma Ekatva Jnanam, had Eka Mano Dukha Sambandha.
- After Jnanam Sarva Manah Dukhitvam will come, which will make me more miserable.

### Advaitins Answer :

- Atma Ekatvam not my imagination.
- Consistently taught in Upanishads.

### I) Katho Upanishad :

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।  
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,

Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam ॥ 12 ॥

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else. [II – II – 12]

### II) Isavasya Upanishad :

अनेजदेकं मनसो जवीयो  
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठत्  
तस्मिन्नपो मारिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo  
nainad-deva āpnuvan-pūrva-marṣat,  
tad-dhāvato- 'nyāna-tyeti tiṣṭhat  
tasmin-napo mātariśvā dadhāti. (4)*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

### III) Katho Upanishad :

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।  
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,  
Isano bhuta-bhavyasya, na tato viju-gupsate. Etad vai tat ॥ 12 ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That. [II – I – 12]

- Jnani understands Atma as one behind all bodies.

### Gita :

सर्वभूतस्थमात्मानं  
सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा  
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṁ  
sarvabhūtāni catmani |  
īkṣatē yōgayuktātmā  
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Atma Ekatvam is teaching of both Sruti and Smrithi.
- Sarva Dukham can't be aim of Upanishads.
- **Interpret properly :**

If Atma Ekaha, and has Sarva Dukha Sambandha,

## I) Pratyaksha Virodha :

- Dukham of all, not experience of all.

II) Dukha Sambanda can't be taught as Prayojanam of Upanishads.

**Only way to manage is as follows :**

- Atma Ekaha behind all minds, Atma is Asangaha, it does not have Sambanda with any mind – neither all or one.
- I am Sakshi of mind, I am Asanga.

## Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 3 ||

- **Even when experiencing daily Kama, Krodha, Lobha, Raaga, Dvesha, I should declare, I have no Sambanda with mind.**
- Chid Ananda Rupaha, Shivoham...
- Eka Mano Dukha Sambanda Api Nasti.

- Upanishad wants to give up all sorrows of all minds, Asanga nature.
- Binary format, is Significance of Atma Ekatva Jnanam, Atma – Anatma Viveka.

### **Bodhat Prag Api :**

- Even before self knowledge, Anya Dehitvam, Dukhitvam Nasti.

### **Anya Dehitvam Dukhitvam Nyaha Nasti :**

- Nyaha is Atma.
- How can Sarva Dukha come after Upanishad study?

### **Bodhat Urdvam Tasya :**

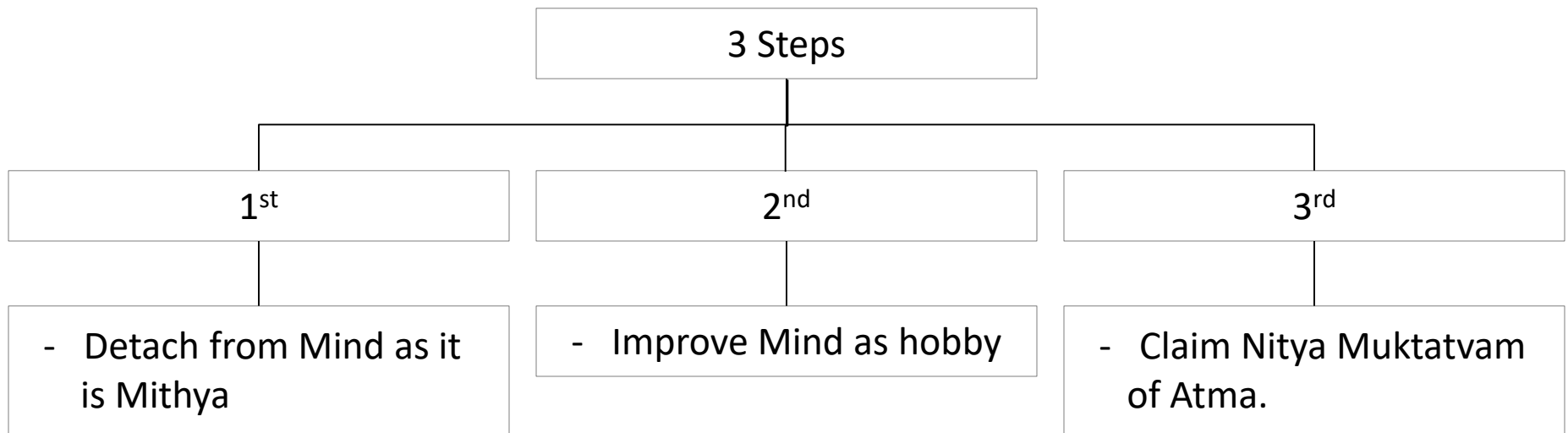
- What is result of Jnanam?
- Rejecting my own Dukham.

- **My Dukham not my Dukham, it is Mithya problem, caused by Mithya Vasana, Prarabda.**

- I don't want to claim the problem of mind as my problem.
- Practice binary format – Mind belongs to Anatma under control of Ishvara.

### **Aim :**

- Not to remove sorrow from the mind.
- It is Asat, Mithya, I have no Sambanda.
- After disclaiming sorrow of mind as my sorrow, thereafter as hobby can improve mind, refine mind, cleanse mind objectively but not link it to my moksha.



- My freedom has no connection with the level of the mind.
- This is ultimate teaching of Vedanta.
- Svagatam Api, Sva Manogathan Dukham Api, Yatra Atmani Asat.
- Dominant mind is not there in the Atma.